SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!

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Darshan Diary
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SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #1

1 June 1979 pm in Chuang Tzu Auditorium

Satyo Dorothee. Satyo means truth; Dorothee means a gift of God.
Truth is never an achievement; one cannot seek and search it. Seeking is a sure way of not finding it. Search and you will miss, because the very idea of searching, seeking, is rooted in desire, and desire is the barrier.
Truth happens when there is no desire in the mind. When the mind is utterly desireless, then truth comes. It visits only when desire has left it. Not only the worldly desires but the desire for truth also should leave. Not only desires for money, power and prestige, but desire for God also is a barrier. The object of desire is irrelevant; desire itself is the problem.
Truth is a gift for those who have dropped desiring. In those rare moments when the mind is without desire there is such silence, such receptivity, that one cannot imagine it, one cannot dream about it. It is utter silence, because all noise consists of desires. In that silence is benediction. That silence is truth.

Deva Wolfgang. Deva means divine; Wolfgang means the walk of the wolf. But because each thing is divine, even the walk of the wolf is divine; because each being is divine, even

the wolf is divine. The animal has not to be destroyed; the animal has to be raised to the divine.
And we have all wolves within us. We come from the world of the animals. Charles Darwin is perfectly right, that man is an evolved form of animals. But he ends there; that's where he is wrong. Man is not yet arrived; it is on the way. Man has come from the animals but has to go to God too. Man is only a passage for the animal to attain the divine, a bridge stretched between the animal and the divine.
Animals are perfect in a sense: they are born as they are going to live their whole life. Man is not perfect in that sense. He is a becoming, a changing, a flux. He can fall below the animals; he can rise above the angels. Both possibilities are there. It all depends how you use the opportunity of life.
If one goes on looking outside one's being, one goes on falling below. The moment eyes turn inwards, we start rising above. Inwards is synonymous with upwards, outwards synonymous with downwards. The animal has no inside look, the animal cannot look within; that is his limitation. Man is free to look within; that is his glory. But one has to choose. One may not choose; one may go on looking outwards. Then one is man only physiologically but not spiritually.
Sannyas is a step towards the inner world, towards your interiority. It is turning in, and the moment of turning in is the moment of meeting God.

Deva Erich. Deva means divine; Erich means always powerful. God is always powerful; everything else is momentary. Except God, nothing is always powerful. Everything rises, falls; the tide comes and ebbs. Nothing remains eternally the same except God, so those who are not rooted in God remain driftwood, just at the mercy of the waves and the winds. They don't have any destiny; their life is accidental. The accidental life cannot know the essential; and to know the essential is to know oneself. And by knowing oneself one comes to know existence and its

mysteries. The lock is hidden within you. Unless that lock is unlocked, existence remains a secret.
Sannyas is a key, a master key, to unlock your inner being. And the first step will be surrender to God. Think yourself as nothing: God is all. Let this be your meditation and prayer: efface yourself, simply disappear. In that emptiness the divine descends. That emptiness is a must, because only in that space God can happen.
And with God you are also then eternally powerful. With God you are immortal. Without God there is death; with God there is no death. Without God one is only a body; with God one becomes a soul.

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #2

2 June 1979 pm in Chuang Tzu Auditorium

Prem Ellen. Prem means love; Ellen means light. Love is the only light there is in life. Love is the inner light. It needs no fuel; it is eternal. It is not caused by anything, hence it cannot be turned off. Anything that can be put on can be turned off. It is simply there; you cannot put it on, you cannot put it off. This light, this love, has not to be invented but only to be discovered or rediscovered.
And sannyas is nothing but an inquiry into this inner world of love and light. They are two aspects of the same phenomenon: when you look in, it is light; when you share it with others, it is love. When you are alone with it, it is light; when you communicate it to others, it is love. Light communicated is love; love burning inside as an alone flame is light.
And this is the whole quest of humanity, to discover it. Once you have discovered it all fear of death disappears, because

then there is no death. And all fear of darkness disappears because then there is no darkness either.
The experience of the light is so tremendous that people have given it names: God, nirvana, enlightenment, moksha. It is so huge that no ordinary words can contain it; hence every language has invented words for it. God is not a person, neither is nirvana a place. These are different names for that experience of light.
When it explodes within you it is so much, uncontainable, inexpressible, inexhaustible, that one is simply drowned in it, one is simply drunk with it, and drunk forever. There is no coming back; once gone into it one is gone forever.

Anand Rene. Anand means bliss; Rene means reborn -- reborn into bliss.
Jesus says: Unless you are born again you will not enter into my kingdom of God. He is talking about a spiritual death and a spiritual birth. But the birth can come only if death precedes it. The resurrection is possible only if there has been a crucifixion. One has to die to be born again.
Death and birth are very potent symbols. And when we are talking about birth and death we are not talking about ordinary birth and death: we are talking about the death of the ego and the birth of the non-ego. Ego is misery; non-ego is bliss. To be confined in the ego is to live in a prison cell, in darkness, in hell, isolated from the whole of existence and its mysteries and its celebration.
To live as a no-ego is to live openly, under the sky and the stars, with the sun and the moon and the wind and the rain. To live as a non-ego is to become part of this eternal celebration that goes on and on. Unending celebration it is, with no beginning and no end.
But the risk has to be taken: the ego has to be dropped, the ego has to be crucified. And that's what sannyas is all about: a death and a rebirth.

3 June 1979 pm in Chuang Tzu Auditorium

Deva Ageho. Deva means divine; Ageho means homelessness.

Life has no security; it thrives in danger. It has no safety; it is possible only in danger. Death is safe and secure; life is a risk. Hence those who really want to live have to take many risks. They have to go on moving into the unknown. They have to learn one of the most fundamental lessons: that there is no home; that life is a pilgrimage, no beginning, no end. Yes, there are places where you can rest, but those are just overnight stays and in the morning you have to move again. Life is a constant movement, it never comes to any end; that's why life is eternal.

Death has a beginning and an end. But you are not death; you are life. Death is a misconception. People create death because they long for security. It is the desire for security and safety that creates death, that makes one afraid of life, that makes one hesitant of moving into the unknown.

Life's only nourishment is risk: the more you risk, the more alive you are. And once you understand it, not out of despair, not out of helplessness, but out of meditative awareness -- once you understand it you are thrilled by the sheer beauty of its possibility.

Life is something impossible. It should not be but it is. It is a miracle that we are, that trees are, that birds are. It is really a miracle, because the whole universe is dead. Millions and millions of stars and millions and millions of solar systems are dead. Only on this small planet earth, which is nothing -- if you think of its proportion it is just a particle of dust -- life has happened on it. This is the most fortunate' place in the whole of existence. Birds are singing, trees are growing, blooming, people are there, loving, singing, dancing. Something just unbelievable has happened.

To become aware of it, to welcome it, to rejoice in it, is sannyas. To trust it is sannyas. To go with it with no idea where it is leading is sannyas. To be surrendered to it is sannyas.

Man can accept homelessness in despair; then one misses the whole point. That is where existentialism has missed the whole point: Heidegger, Sartre, Camus, they all have missed the point. They came very close, very close they were; the truth was just by the corner. They were as close as any Buddha, but they missed. Instead of becoming blissful they became very very sad that life has no meaning, that life has no goal, that life has no security. They became very much shaken; it was very shattering.

Buddhas have also come to the same conclusion, but rather than becoming sad they jumped into the unknown. They surpassed all boundaries. They accepted as life is. They accepted that it is the very nature of life; there is no point in feeling frustrated. And they understood that it is beautiful that life is insecure, because then there is a possibility to explore, then there is a possibility to invent. Then there is a possibility to come across the new; then there is a possibility of surprises. If everything was secure, certain, guaranteed, destined, there would have been no thrill and no dance. Buddhas have danced! Seeing the incredible happening, seeing the miraculous happening, they have rejoiced. Jesus says again and again to his disciples: Rejoice, rejoice! I say again and again, rejoice!

And that's my whole teaching. I don't give you a goal, I don't even give you a sense of direction. I simply make you aware of the facticity of life, what it is, how it is. Fall in tune with it. Go along with it, with no personal, private desires, with no ideas how it should be. Let it be as it is, and you relax. That relaxation is sannyas, and that relaxation brings one to God.

God is nothing but your heart exploding in total rejoicing, your being radiating with the rhythm of existence. God is not somebody that you will see and encounter. It is disappearance of your self-obsession; it is disappearance of

the ego. It is a melting: the ice of the ego melts and you become one with the ocean. That oceanic feeling is God. God cannot be worshipped. One can become God but one cannot worship God. All worship is false, all worship is futile. Become gods! -- less than that won't do. And we have the seeds within us.

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Chapter #4

4 June 1979 pm in Chuang Tzu Auditorium

Gian Carlo. Gian means God's gracious gift; Carlo means a man. To be a man is God's gracious gift. It is no ordinary happening. It is very rare, unique, because in this whole universe where millions of solar systems exist, it is only on this small planet earth that life has arisen. And life has millions of forms, from the lowest amoeba to man.

Man is the highest expression of life, the highest reach of evolution. Man is a great hope, a promise to be fulfilled, a destiny to be attained. Just by being born as a human being we don't become human beings. It needs great effort to become a human being.

To be human is the whole art of religion. It has nothing to do with the divine, because if a man is really human he is bound to be divine. Divine comes as a consequence: when the human flower has opened the fragrance that arises out of it is divine. Man contains God within him.

Once we become aware of this immense potential a great challenge arises in life. Then each step has to be taken very cautiously. Then each moment is precious. One can miss, that is the danger. But if one is alert there is no need to be worried. One cannot miss if one is alert.

Man misses because of unconsciousness, hence consciousness has to be developed. Each small act, each

ordinary act, has to be the focus of your consciousness. Eating, walking, sitting, but remain alert. Awareness has to be spread over your twenty-four hours' life.
I am including even your sleep. First begin being aware while you are awake. Then the second step is become aware while you are dreaming. And then the third and the final step is become aware while you are fast asleep, not even dreaming. When a man is capable of becoming aware in profound, dreamless sleep, he has arrived home.

Anand Narayani. Anand means bliss; Narayani means a goddess -- a goddess of bliss. That's what we are meant to be -- gods and goddesses of bliss. And if we are not it is simply because of our own foolishness; it is simply because of our own misunderstanding of life. We are responsible. Nobody is preventing us from becoming what we are supposed to be except ourselves. We are the only enemies. The whole existence is friendly towards us, but we are not friendly towards ourselves.
We have been taught to condemn ourselves; we have been taught that we are worthless. We have been told in thousand and one ways that we are dirt, and that has become part of our conditioning.
The first step in sannyas is: respect yourself, because if you don't respect yourself you cannot respect anybody else in the world. Not even God can be respected, because even God comes number two; number one is you.
Love yourself. If you can't love yourself you cannot love anybody else. And if you cannot love yourself, who is going to love you either? And when there is no love and no respect for one's being, life becomes a desert, because it is only through love and respect that one makes a garden out of one's being, that one starts learning how to play on one's own heart's harp. Then one starts learning how to be more and more poetic, graceful, aesthetic, sensitive... because life is such a great opportunity, it has not to be missed. It is such a treasure, it has not to be wasted.

So the first step and the most fundamental step is: love yourself, respect yourself. And that does not mean that become an egoist. Loving yourself is not creating an ego. The trees love themselves and there is no ego; and the birds love themselves and there is no ego.

Ego arises not out of love for yourself but out of comparison. When you compare with others, ego arises. Then ego can have two sides: either you will suffer from inferiority complex, that is the one side of the ego, or from superiority complex; that is another side of the same disease. But both arise out of comparison.

So when I am saying love yourself, I am saying simply as if you are alone here in the whole of existence. There is nobody else, so there is no possibility of comparing. Respect yourself not comparatively; simply respect yourself, just respect yourself. And in that respect you will respect life because you are life, and in that love you will love life because you are life. And in that love and respect you will respect and love the whole existence.

That's what prayer is all about, but it can arise only if you move in the right direction. Loving oneself, respecting oneself, is the right direction. And one then starts growing naturally.

Growth is not something which has to be forced upon one. We have only to create the context and the growth happens. You put the seed in the soil, you put on the manure, you water it, and you wait. You have created the context, you have created the space for the seed; now it is for the seed and its nature to sprout. And it will sprout in its time and it will grow. You need not pull it; it will grow on its own. Growth is not an effort; it is an effortless, natural phenomenon. All that is needed is creating a right space, a right context. That's what sannyas is all about.

[To a sannyasin, returning after four years:]

Be very relaxed while you are here. Don't make it a tense affair. Move slowly; there is no hurry. Speed is more or less

a hindrance and never a help. And the modern mind is too much speedy. And because of that tremendous craziness for speed we go on missing all that is significant.
Instant coffee is possible, but instant God is not possible, so if one insists that "I would like only that which is instantly possible," then only one will have coffee and no God. Then life becomes trivial, mundane; and it is a sacrilege to destroy life in small things.
Life has such immense potential that it can reach to the ultimate peaks of joy, ecstasy, celebration. It is not only for small things. Small things are good in their own place; I am not against coffee. Coffee is perfectly good in its own place, but coffee is not all.
Just keep that in mind. Be very relaxed, and much will happen. The slower you go, the faster you reach. The faster you try to go, the more impossible it becomes to reach. So just imbibe the spirit of relaxation. That is my flavor.
Do all these groups, do meditations, but playfully, as if nothing is to be achieved out of them. They are not means to some end but ends unto themselves. Then great things happen and unexpectedly they happen. In fact all great things happen unexpectedly.

[To a sannyasin, on her first visit:]

Just be here and feel at home. That is the most important thing: to feel at home here. Don't feel as a visitor. And then things start happening, but they always happen when you are at rest, at home. So forget for these six weeks all time and everything else. This commune is your whole world for these six weeks, as if nothing else exists, as if the Third World War has happened and only these crazy orange people are saved and everybody is gone! And that is very much possible; it may happen. And then live as if only these are the people and this is the world; and there is no other world and there is nobody else.
Then on its own accord a rhythm starts arising in the deepest recesses of your being. That rhythm is God, that

rhythm is freedom. That rhythm is the truth, the truth of all truths, logos, Tao.
And next time come for a longer period. Good.

[Another sannyasin, on his first visit, says: I've been having a pain in my heart since I've been sitting here.]

Mmm! That's a good sign -- feel fortunate -- because to feel pain in the heart is to feel love. When love is too intense it feels like pain; it is not pain. It is not a heart attack; it is a love attack. But they both appear almost the same in the beginning.
Any intensity becomes unbearable, and love is the most intense thing possible in life. And it rarely happens, very rarely, so we remain unaware of the possibility that the heart can feel pain in moments of joy, in moments of intimacy. People have become completely oblivious of their hearts. They live in the head, and if they know of anything they know only of headache. Heartache, the very word has gone out of use; you never hear it. Headache of course is there, but heartache...
This is heartache, and it is good. Accept it joyously. Allow it, don't repress it; because the natural tendency of the mind is to repress anything that is painful. By repressing it you will destroy something that was growing. A sprout was coming out and you will destroy it; a door was opening and you will close it. A vision was just on the way and you will turn your back towards it.
Allow it; not only allow it, welcome it. Not only welcome it, rejoice and dance with it. And then a miracle will be felt: the pain will disappear and for the first time you will feel a new kind of pleasure. It is the transformation of the same thing. The heartache will disappear and for the first time you will feel heartfulness -- otherwise the heart remains empty -- a kind of overflowing love, not addressed to anybody in particular.
Love always begins in a particular context. For example, your heartache has started because of me, but that is just a

triggering point. Once it is triggered, then it loses that context of two. Then it is not a question of I and thou; then it is simply there, not for somebody in particular but simply there for all that is -- for the trees and the sun and the moon and the rivers and the mountains. Then it is simply there; and when love is simply there unaddressed, it is prayer, it is meditation. But in the beginning it always starts as a pain. But you are blessed, so dance with it, sing with it...

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #5

5 June 1979 pm in Chuang Tzu Auditorium

Deva Thomas. Deva means divine: Thomas is the name of one of the apostles of Jesus who has come synonymous with doubt, because he doubted. He was one of the most beloved disciples of Jesus. But doubt is very natural. It goes only by and by, very slowly. We are born with it. Jesus loved him tremendously; he loved Jesus, but still the doubt persisted. The doubt persists to the very last.

Your name will mean divine doubt. Ordinarily doubt is never thought to be divine. All the religions of the world have been against doubt. I am not against it. I am not against anything at all, because my observation is that whatsoever is given in life is significant. All that is needed is to know the art of using it. Doubt can become a door to the divine, rightly used.

And if doubt is condemned, rejected, repressed, then you will never attain to trust; it is impossible. At the most you will attain to a kind of belief. But belief is impotent; trust is potent. Belief is dead; trust is alive. Belief is borrowed; just to repress the doubt you have borrowed belief. You are

sitting on the doubt pretending to believe, but you know perfectly well that it is all pretension.
You can deceive the whole world, you can even deceive yourself, but you cannot deceive existence, you cannot deceive God. He will see the doubt deep in your heart. Your belief systems will not in any way be able to prevent him from seeing the doubt that you are hiding.
The doubt has not to be repressed; it has to be transformed. The doubt is the seed of trust. Doubt totally, doubt intelligently. Doubt with all the power that you have, and you will be surprised: the more you doubt, the more you are coming closer to trust. The more you question, the closer you are to the answer -- obviously, naturally. If your questioning becomes deep, intense, then the goal of your quest is not far away. When the question is so tremendous that you become the question mark, immediately, instantly, the answer arrives. And that answer brings trust; that answer is trust.
Trust comes not against doubt but through doubt, just as the morning comes not against night but through the night. The night is the womb for the morning; it grows in the night's womb. Trust grows in the womb of doubt.
Use whatsoever God has given to you: doubt, anger, sex, greed. All that has been given to you has to be used and has to be transformed. It contains infinite potential in it. Anger transformed becomes compassion. Greed transformed becomes sharing. Fear transformed becomes love. And doubt transformed becomes trust. Hence I call doubt also divine.

Deva Prabhato. Deva means divine; Prabhato means morning -- a divine dawn, a divine morning.
Sannyas is a beginning of new life. It is not continuity with the old; it is a discontinuity. You have to think of yourself from the very beginning again, from ABC, as if the past had never existed. Simply drop it, and not in pieces but wholesale. Drop it in toto! Simply disconnect yourself from

it, just like A snake slips out of the old skin and never looks back.
Think of this moment as your real birth, and then things are very easy. It is very difficult to renovate an old house; it is easier to make a new one. And howsoever you renovate an old house it remains old. You can paint here and there and you can do few things here and there, but the total structure, the quality, the flavor, remains that of the old.
I don't believe in renovation. I believe in destroying the past completely and starting from ABC, fresh and new. That s what sannyas is all about: it is a death, death of the old, death to the old; and a birth, birth of the new, birth for the new.

Rambhajen. It means a divine song, the song of God. Each being is a song of God: unique, individual, incomparable, unrepeatable, but still coming from the same source. Each song has its own flavor, its own beauty, its own music, its own melody, but the singer is the same. We are all different songs of the same singer, different gestures of the same dancer.
To start feeling it is meditation. Then conflict disappears, jealousies become impossible, violence unthinkable, because there is nobody else than our own reflections all over the world. If we belong to the same source, just like all the waves of the ocean, then what is the point of conflict, competition, feeling superior, inferior, and all that nonsense? Nobody is superior and nobody is inferior: everybody is simply just himself or herself.
And everybody is so unique that there has never been any other individual like you before and there is no possibility of ever there being an individual like you again. In fact you yourself are not the same for two consecutive moments. Yesterday you were a different person, today it is just somebody else. Tomorrow, one never knows.
Each being is a flux, a constant change, a river flowing. Heraclitus says you cannot step in the same river twice. And I say to you, you cannot step in the same river even once,

because the river is constantly flowing. And the river represents life.

It is tremendously significant that each individual is unique. Then all complexes of inferiority and superiority can simply be dropped. Then there is no point of carrying an ego and the weight of it. And the weight is too much -- it is killing people! And if there is no point of carrying the ego, there is no need to become humble either. Because the whole effort of the so-called religious to become humble is nothing but because of the ego. It is a long shadow of the ego; it is the echo of the ego.

A man of understanding is neither an egoist nor he is humble. He simply is. You cannot say that he is an egoist or an anti-egoist; those words don't apply to the man of understanding at all, because he lives incomparably. He simply lives authentically. And to live authentically, to live simply, naturally, as you are, without imitating anybody, is to allow God to sing wholeheartedly through your being. God wants you just to be that which you are and nobody else. If he had wanted you to be a Jesus or to be a Buddha, he would have created a Buddha or a Jesus. He is not a fool -- he would not have created you! He has created you because he needs you. Jesus is not needed any more, Buddha is not needed any more. You are needed!

Feel it, imbibe this spirit. The deeper it goes, the deeper it will color your being into the color of sannyas. The change of the outer dress is only symbolic; the change has to happen within. And in India orange is the symbolic color of the spring, because in the spring all trees bloom and the forests become orange. The color orange has to penetrate your very being. Your very being has to enter into the world of spring, of song, of dance, of celebration.

But remember one thing: you can only celebrate yourself and nobody else. And that's what is needed. That's what I teach: I teach you to be yourself.

6 June 1979 pm in Chuang Tzu Auditorium

Anand Gopi. Anand means bliss. Gopi is a very significant word; it comes from the tradition of the devotee.
There are two paths: one is of knowledge, wisdom, meditation, and the other is that of love, devotion, surrender. The word "gopi" belongs to the other tradition, the tradition of surrender. Literally Gopi means the beloved of God.
On the path of devotion only God is the man; everyone else is feminine.
And everybody is desiring, searching, seeking the lover. Krishna represents the lover and Gopi represents the beloved. The search is not through mind but through heart. The search is not through effort but through surrender, total surrender. So slowly slowly teach her the way of devotion, of love.

Anand Diane. Anand means blissful; Diane means day, bright as the day. In ancient mythology Diana is the goddess of the moon; it represents light. So your name will mean blissful light, blissful day, blissful goddess of the moon.
Night is when we are unconscious of our own self; day is when we become aware of who we are. Darkness exists not outside you, it exists deep inside you. It is a kind of sleep, unalertness. It helps us in certain ways, it protects us in certain ways; that's why we cling to it. It keeps us unaware of many things which are dangerous, and we are afraid of those things.
For example, our unconsciousness keeps us oblivious of the fact of death. It happens every day: somebody dies, each moment somebody is dying somewhere, but still those who are alive, they go on living as if they are not going to die. It is very comfortable to keep this belief, that it is always the

other who dies. It keeps you consoled. Otherwise life will become so frightening if the idea arises that, "I am going to die; when everybody is dying, I am going to die." Your whole life's dreams and projects will be shattered. "Then what is the point of accumulating much money? If I am going to die, and death can come any moment, then what is the point of becoming very famous in the world? If one day I will be just dust and nothing else, then how does it matter whether I was rich or poor, famous or unknown?"

Our whole life's projects depend on our unconsciousness of death. We can go on dreaming beautiful dreams. Of course dreams need sleep, and we are in a metaphysical sleep, in a metaphysical night.

To be initiated into sannyas is taking a step out of the night; it is taking a risk towards the day. It is a prayerful inquiry towards the reality of life. If it contains death, then it is okay -- then it contains death. If there is death then there is death, and we cannot deny it; and by denying we cannot destroy it.

To become a sannyasin is to take a great step; from the secure, comfortable darkness it is coming into the bright day. In the beginning you will be dazzled, you will feel dizzy -- but only in the beginning. As you become accustomed to the light, as you become accustomed of the truth of life, you will be surprised that you were unnecessarily afraid and clinging to darkness; because there is no death. Life is eternal; death is only an episode in life. It is not an end of the life; it is just a change of the garments.

We go on and on. We have been in many many bodies; the moment they become useless we drop them. And the ultimate goal is to come to a point where no more any body is needed. So we can live in the universal, formless, bodiless, because then we will be as vast as the sky and as free as the clouds and as blissful as only total freedom can be. We will be oceanic.

The body is bound to die, but not you -- you are not the body. To know it is the beginning of the day. To experience it is to become part of God.

Deva Gary. Deva means divine; Gary means a mighty warrior. Your full name will mean a divine, mighty warrior. One can fight for oneself; then one is undivine, then all fight is an ego-trip. And people are fighting for themselves. Their fields are different: somebody is fighting in the market and somebody is fighting in the politics and somebody is fighting in some academy, but it is the same fight. The ego wants to prove itself superior to others, because the ego suffers basically from an inferiority complex. Because deep down there is inferiority complex, it projects itself as superior. And it tries to prove that its projection is real by accumulating much money, by having much political power, by having many academic degrees. It tries to prove to itself and to the world that that feeling of inferiority was wrong: "I am a superior man."

But this paradox has to be understood: that only inferior people try to prove themselves to be superior. The real superior man is one who is utterly unaware of his superiority. The real superior man is one who knows nothing of comparison, who never compares -- because he knows one thing, that he is himself and there is nobody like him, hence all comparisons are false and impossible. You can compare only two similar things; you cannot compare two dissimilar things. And each individual is so unique; it is incomparable. Hence there is no need to project some idea of being superior.

And the moment this is understood, superiority and inferiority both disappear from your mind, and with them disappears the last trace of self, ego.

Then a totally new kind of fight starts in life: one starts fighting for God, one starts becoming a divine warrior. Then one is simply a vehicle, just like a flute, so whatsoever tune God wants to sing, to play upon it, one is available. And if God decides to be silent and not to sing at all, one is as happy as when he sings. One simply makes oneself available to God and forgets about oneself totally. That availability to God makes one a divine warrior.

A sannyasin is a divine warrior. Of course, his fight has a totally different flavor. He is not to prove himself, he is not to prove anything. He simply lives for truth. And whatsoever is needed to sacrifice for truth he is ready to sacrifice. And the sacrifice is not done as a duty. It is done out of pure love, it is done joyfully. It is not a burden.
A sannyasin is not obliging the existence in any way; he is simply celebrating it. But he is ready to sacrifice all for his love: his love for truth, his love for God, his love for existence. If life is needed he will surrender life. But in that surrender is victory. In that utter effacement of oneself one arrives home.

Anand Dorothea. Anand means bliss; Dorothea means a gift of God. Bliss is a gift of God. We can only receive it; we cannot achieve it. And because we go on trying to achieve it, we go on missing it. Everybody wants to attain it; everybody is seeking, searching desperately for it, and everybody is missing. And the reason is that from the very beginning the search is a wrong step.
Bliss has not to be sought as a goal. One has to be silent and ready to receive it when it comes. One has to learn patience and waiting. It comes when the time is right; it comes on its own accord. It cannot be forced to come, it cannot be bribed to come. There is no way to do anything about it. But we can create the space in which it comes; we can create the heart in which it comes. We can create the silence in which it descends from the beyond.
And that's what I call meditation: creating a space for bliss to arrive. The most fundamental thing to remember is that meditate as if it is the goal itself. Don't go on looking by the corner of your eyes for bliss to come, because that very longing is a disturbance, a distraction. Meditate for meditation's sake, and then one day suddenly it is there.
It always comes as a surprise. You cannot expect it, you cannot demand it, but whenever one is ripe it happens. Hence it is a gift of God.

[A sannyasin, recently returned, is asked if he wants to do groups. He answers: I'd rather like to go to the meditations and the lectures. They're closer to me.]

The meditations and the lectures and the groups are not against each other. It will be better if you start thinking of rather going with me. So do a few groups!
They will help your meditations, they will help your listening, they will bring you closer to me.
Everything is interdependent. Even if one part is left you will not be totally here, so don't leave anything. Whatsoever is available here is made available for a certain reason. It is going to help you in many many ways which may not be clear to you right now, which will become clear to you only later on. Retrospectively, when you will look back, then you will see that everything was interlinked, that if one link was missed then you would have missed many many things.
So whatsoever is happening here has an organic unity in it; these are not separate things. If you simply do groups and don't do meditations, your groups will not go very deep. If you simply do meditations and not groups, your meditations will not go very deep.
There are things which can be done only indirectly, and the higher a thing is, the more indirect approach is needed. You don't have the whole perspective of what is happening, so please don't start choosing on your own. If you want to choose I will allow, because I allow everything. If somebody wants to have his own way he is free to have his own way. But then later on if you miss something -- and you are going to miss something if you choose on your own -- don't throw the responsibility on me; that's how you have chosen.
But if somebody follows exactly what I say without any choice of his own, then many more things will become possible of which you are not even aware, of which you have never dreamed about. And sometimes things are done in such an indirect way because they can only be done in an indirect way; the purpose is something else.

So my suggestion is: you decide to go with me. You listen, you meditate, and you do few groups.

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #7

7 June 1979 pm in Chuang Tzu Auditorium

Dharma Farrell. Dharma means religion; Farrell means a man of courage.

Religion is possible only through courage, but usually the cowardly become religious. The temples, the churches, the mosques, are full of cowards. Their God is nothing but a projection of their fear; their prayer is nothing but a demand for protection. It is a kind of bribe. Their praise of God is not true: either they are praying because of fear or because of greed. And fear and greed are two aspects of the same coin; they are not basically different.

Hence the earth has remained irreligious in spite of so many religious people. In fact, ninety-nine percent of people are religious -- somebody is a Hindu and somebody is a Christian and somebody is a Mohammedan -- but religion does not exist anywhere. It has not yet found the right ground, a foothold, for itself.

And the reason is: the religion can arise only out of courage. It arises out of adventure. It is an inquiry into existence. The fearful cannot inquire. He needs consolation -- and lies are very confirmative and consolative. He does not care about truth, because who knows? -- truth may shatter his dreams. He may not be able to bear it. He accumulates beautiful lies around himself. He goes on decorating those lies, he goes on repeating those lies. And when you repeat constantly a certain lie it starts looking like the truth. Repetition is a way of auto-hypnosis. So the people who are thought to be religious are not religious but only auto-hypnotized.

Sannyas is a totally different endeavor. We are trying to inquire into truth. We are not believers; we are seekers. We are not in search of a comfortable philosophy of life. Our search is for the truth and we are ready to sacrifice everything for it. Our inquiry is Socratic.
And great courage is certainly needed to go into the unknown, to risk the known. But out of courage joy arises, because out of courage you become more alive. And joy is nothing but a shadow of aliveness; and sadness is a shadow of deadness.

Satyam Johannes. Satyam means the ultimate truth; Johannes means the gracious gift of God. The greatest gift of God can be nothing else but the ultimate truth -- truth as it is, not as we would like it to be; truth not as a projection of our desires but as a vision of reality. It comes as a gift, but to receive that gift, to be able to receive that gift, to be able to see that the gift has come, one needs great preparation. The gift costs nothing but the preparation costs everything.
To receive truth one has to drop all clinging with beliefs, with philosophies, theologies, religions, because if we go on believing into something we cannot see that which is. If our eyes are full of beliefs they cannot mirror truth. They will distort the truth; they will manage the truth in such a way that it fits with them.
Beliefs are very manipulative. When you believe in a certain thing you see only certain things. Your seeing is very choosy: you see only that which strengthens your belief and you don't see that which goes against it. And then you become a very very cunning interpreter. You interpret everything in such a way that it is a nourishment to your belief, to your prejudice. So the man of belief is the man of untruth.
One who wants to be able to receive that which is has to do one very fundamental cleansing: one has to put all the garbage of the mind aside -- beliefs, prejudices, concepts. That is the great preparation. It is hard, it is arduous. It is

difficult to drop the beliefs, because dropping them one feels empty. But one has to become empty before one can receive truth.
Truth can come only into the inner emptiness; it needs space. Our inner being is so much cluttered with rubbish, rotten furniture of the centuries, so many scriptures and so much dust, that it is impossible for truth to find a place there. Truth is possible only in a totally empty and clean space.
And that's what meditation is all about: trying to cleanse the heart, trying to cleanse the interiority of your being. The day you are utterly empty and available, truth comes; there is not even a gap of a split second.
It always comes as a gift; we cannot purchase it. But to receive it one has to go through many many purifications.

Prem Anselm. Prem means love; Anselm means God is protection. Your full name will mean God is love and protection. It is so. We are unnecessarily worried in life, unnecessarily anxious for security, for protection. It is unnecessary because we are already protected. No other insurance is needed; we are already insured. God is our insurance.
We are not alien to existence, we are part of it. The existence is not indifferent to us; it cannot be. How the tree can be indifferent to a leaf? It will bring all kinds of nourishment to the leaf; the leaf belongs to it. But if the leaf has a mind it may become very anxious: it is too windy... who knows? And there seems to be no protection, and it is too hot. And what about tomorrow? Who is going to take care of me tomorrow?
And that's what has happened to man: because of the mind man has created much unnecessary anxiety. And that anxiety has become a wall between man and God.
Sannyas means dropping that wall completely; living with joy, with serenity, with trust that God is love, that God is protection, that no other love and no other protection is needed, that we need not think about it. Jesus says to his

disciples: "Think not of the morrow" again and again because mind exists in thinking about the morrow, mind is the tomorrow. Either it is the yesterday or the tomorrow, but it is never this moment.
And when one trusts, yesterdays and tomorrows both disappear. Then there is only this crystal-clear moment, this existential space, this now. Now and here -- these two words are the most religious words in any languages, although in churches they don't talk about now and here as religious words. But these are the most sacred, most religious, the holiest words in existence.
Live in the now and live here, because God is love and God is protection. That flavor transforms you into a sannyasin. That gives you freedom from anxiety, anguish, fear. That gives you freedom from death. That gives you freedom from future, from time. That simply makes you free to celebrate.

Anand Madir. Anand means bliss; Madir means intoxicated, drunk -- drunk with bliss. It contains my whole message: I am creating drunkards. My whole effort is to help you become drunk with God.
God is the ultimate in drugs; everything else falls short. In fact man has always remained fascinated with drugs since the very ancient times. In the oldest scripture of the world, Rig-Veda, the first drug is talked about -- soma. And they talk about it in such a way that it gives the feeling that it must be the ultimate in LSD. From soma to LSD man has remained immensely fascinated with drugs. Although all the religious priests and all the monks and all the puritans have been against drugs -- but there seems to be a certain spiritual fascination about drugs.
My feeling, my observation, is, that the desire for drugs has a certain religiousness in it. The man is searching for the ultimate drug I call God but because he cannot find God he becomes a victim of something cheap -- LSD, marijuana, alcohol. These give him only a temporary relief -- or only a temporary dreamlike experience of the unknown. They don't transform him; they only postpone transformation. But the

desire is religious, the search is religious. It may have gone in a wrong direction, certainly it has gone in a wrong direction. When alcohol becomes your God it is a wrong direction. When God becomes your alcohol, that is the right direction!

Learn only one thing: that life is not a philosophical question. One need not brood about it; brooding leads nowhere. One need not intellectually inquire into its truth, because intellect is impotent.

Life has to be loved, lived, and lived with such intensity, with such passion, with such totality, that the very living makes you drunk, the very intensity of living takes you to a higher plane of existence.

If one can live life with the total heart, holding nothing behind, one takes off; one is no more on the earth. And that experience of taking off, that experience of being uplifted into the unknown sky, is the experience of God.

My teaching consists of no doctrine; hence I don't call it a teaching. It is more or less a learning, a kind of imbibement, getting permeated with me, allowing me to take you to the world that has become my abode. Helping me, cooperating with me, the impossible becomes possible. One day suddenly you are so unburdened that you simply spread your wings; you are on the wings. And that first thrill of being on the wings is the beginning of an eternal pilgrimage. It has only a beginning, and no end.

Sannyas is only a beginning, it has no end. But the essential of sannyas is to be drunk with life, love, existence, God.

[A sannyasin, arriving, says he feels afraid this time.]

That's a good sign. Something is going to happen! And remember, fear is a good sign: something wants to surface, hence the mind is afraid. The mind is apprehensive; something is coming very close. And mind becomes very much aware whenever something dangerous is going to happen to the mind. And here being with me is very dangerous for the mind. It is tremendously beautiful for the

heart, but for the mind it is a death -- a birth for the heart and a death for the mind. So it is very natural that the mind should become afraid.
The closer you will come, the deeper you will go, the more and more fear will arise. But that is how one day one surpasses fear. The day the mind dies, all fear dies. And to live fearlessly is really to live. But nobody can live fearlessly with the mind. Only when no-mind is attained one can live fearlessly.
And all these groups and meditations and my work are focused on one thing -- creation of no-mind. So we have to uncreate the mind and create a totally different kind of space I call no-mind, because no-mind is the temple of God. And it is only those who have known that space of no-mind... That has been available to very rare people, but only those are the people who have really lived, loved, danced, sang. Their life has been a celebration, and only a celebrating life is a life of prayer.
So don't be afraid of fear. Accept it, welcome it! It is a good sign -- rejoice in it!

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #8

8 June 1979 pm in Chuang Tzu Auditorium

Anand Ryoko. Anand means bliss; Ryoko means good. Bliss is good; everything else is bad. Bliss is virtue; everything else is sin. But this has not been said to humanity.
People have been taught many things but not the truth, because the truth goes against the vested interests. It goes against the status quo. It goes against all the oppressors. Hence the truth has been always kept secret. Only very few, rare, courageous individuals have been able to steal it.

One of the greatest Masters of this age, George Gurdjieff, used to say that truth has to be stolen. One has to be almost a thief, because truth is so closely guarded by the oppressors. They don't allow anybody to know about it, because any leakage of the secret will bring revolution in the world.
And this is one of the very guarded secrets, that bliss is virtue. People have been told to be serious and sad, not blissful. Down the ages religion has become associated with seriousness. It is a lie! Religion is a dance, a song, a celebration... because only the blissful can give bliss to others. You can only give that which you have; you cannot give that which you don't have. And virtue is sharing your bliss with others.
The miserable person cannot be religious. He is ill, he is unhealthy -- how he can be religious? Religion means inner health, sanity, wholeness. The miserable person can only pretend. And ninety-nine point nine percent of your saints in the past have been miserable peopLe. And because they were miserable they wanted everybody to be miserable. They created a very negative approach towards God. They created a very pathological religion.
My effort is to bring health to religion again. My sannyasin has to be blissful. He has to make bliss his only religion.

Prem Kutira. Prem means love; Kutira means a small house -- a small house of love.
A sannyasin has to become a house of love, a temple of love: not love in the ordinary sense, as a relationship, but in a totally different sense -- as a flavor of your being, as a state of your being. Not love addressed to somebody in particular, but just being loving in general -- loving to the trees, loving to the river, loving to people, loving to the stars.
The emphasis is not on the object of love; any object will do. Any object is an opportunity, a great opportunity, to express your love. The emphasis is on your subjective feeling: be loving. Even if you are sitting silently in your room and there

is nobody, still be loving. Fill that empty space of the room with the vibe of love. Pulsate with love. Let love become like breathing: it is always there even while you are asleep. When love attains to that height it becomes the very door to God. That height of love is prayer.

So learn how to use all possible opportunities. Don't miss a single opportunity of being loving. And the other part is: go on missing as many opportunities as possible which provoke the unloving aspect of your heart. Go on missing them. Both are available, just like day and night. And one has to find a great balance of missing all opportunities for hate and of not missing a single opportunity for love. Only then slowly slowly, in a delicate way, love grows.

What people are doing usually is just the opposite: they never miss any opportunity of hate, anger, rage. They never miss anything that is negative. Their minds are so much attracted towards the negative. Mind has a deep attraction for the negative because mind itself is a negative thing.

Just the other day I received a book a man has written against me. In the book he writes that he agrees with me about ninety-nine percent things, but disagrees only about one thing: about my attitude towards sex. But he has not written a book for me, although he agrees about ninety-nine percent things. And he has written a book against me because he disagrees about one percent.

This is how the mind works: it is attracted like towards a magnet wherever it finds something negative. He is enraged against me. He himself confesses that only about one single thing he is against; otherwise he is absolutely with me, for me. But that's all that he writes in favor; the whole book is against me.

Looking at his book I remembered that this is how everybody's mind functions. We only count the thorns in life; we don't count the flowers. They may be ninety-nine percent, but we don't count.

You have to reverse the whole process. Opportunities will be coming when hate is easy, anger is easy, rage is easy, jealousy is easy. Remain detached. I am not saying repress;

I am saying remain detached, aloof, just a watcher, aware that, "I am not going to be pulled in it." Keep a distance, and soon it will be gone. No opportunity remains forever; if you can keep a little alert it will be gone soon.
And if it has not been able to pull you in, when it is gone you will feel such a release of energy in you, such a positive release, that you may not have ever experienced. The same energy that would have become anger, rage, hatred, now will be released, will bloom in you. It will vitalize you, it will rejuvenate you. It will make you more integrated.
And when you see any opportunity of love, jump into it, although the mind will always say, "Watch, wait, don't be in a hurry!" because the mind is very much afraid of love. Love is a sure death for the mind, hence the fear. With hate, mind survives -- not only survives, becomes more and more strong. With love mind dies. Love becomes the grave for the mind.
So don't listen to the mind. Jump headlong! Don't lose a single moment. Love as much as you can, as totally as you can, and slowly slowly this will become your path to God.

Anandram. Anand means bliss; Ram means God. Bliss is godly, bliss is divine. Misery is human. Misery is man's invention; misery is mind's work. Bliss is when mind ceases working. Bliss is when mind is no more. Bliss is natural; it is the very ground of our being. We are made of the stuff called bliss, and not only us but the whole existence.
Bliss is synonymous to God. We can drop the word "God," we can forget about it. It has many wrong associations. It has lived long with wrong people: in the churches, in the temples, with the priests and the popes. It has been in bad company; hence the word itself has lost its glory. But bliss we cannot drop because it is not a question of any philosophy, religion, doctrine.
Bliss is something absolutely essential. And U is not only man who is searching for it but everybody: the trees, the birds, the animals. The whole existence is moving towards

it. Consciously, unconsciously, our whole movement is towards bliss.
Once this is understood the search becomes more deliberate, efforts become more efficient. Once you have a sense of direction you stop wasting your energy in going astray. Once you know the target you automatically stop wavering. Once the target is clearly seen you become an arrow and you start moving in a straight line.
Remember, bliss is God. That's the target; that has to be achieved. And it can be achieved because it is your nature. It is our birthright. All that has to be done is removing the barriers that the mind has created, unlearning the habits of the mind that create misery. Bliss is more a matter of unlearning the habits of the mind than learning a new science.

[A sannyasin, leaving, says: I don't understand what my intuition is any more. I get it mixed up with maybe a fear or hurt.]

Intuition is not the same phenomenon as intellect. Intellect is clear; intuition is dark. Its very nature is mysterious. To ask that the intuition should be clear is to ask something impossible. The question is coming from the intellect. The intellect wants to understand the intuition, which is impossible. Intellect cannot understand it; intellect has simply to go.
Surrender to your dark intuitions. Yes, in the beginning they will look confused, confused because of the mind asking for clarity. And they cannot be clear; if they are clear they are not part of intuition. Intuition is surrounded by great mist. It is like early morning when it is all misty and the sun has not risen. It is still dark. You can see, but you cannot exactly see.
You drop that demand from the intellect! That demand can be very destructive; it can close the doors of intuition which are opening. You have to accept its darkness, its unclarity. Once you accept it, things will start settling. Confusion will

disappear. Clarity will never come, but confusion will disappear. Once the intellect drops the demand of being clear, confusion will not be there.

You will know, but you will never know in the same way intellect knows. It is not the world where two plus two are always four. No, sometimes they are five, sometimes they are three, sometimes they are four. The world of intuition is not the world of calculation; it is not the world of arithmetic, logic. It is the world of poetry, where symbols exist, where dreams, visions visit, but everything remains always a mystery.

Something beautiful is happening, but if you demand that it should be clear it will disappear. It cannot fulfill your demand. Your demand is coming from the intellect, and intellect is a lower phenomenon that intuition. The higher can understand the lower, but the lower cannot understand the higher. Intuition can understand intellect. It understands perfectly what it is -- just a bio-computer and nothing else, a mechanism, beautiful mechanism to be used -- but not to be used by it. But the mechanism cannot understand intuition. It is like: you are driving a car. You can understand the mechanism of the car, but the car cannot understand the driver. That is impossible!

You forget about it! You enjoy its unclarity, its poeticness -- call it its poetry, not unclarity. Enjoy the dim light that is there. It is not a twilight. Don't ask that it should be full noon. It is not and it cannot be. And go with it, trust it.

And I am not saying that you will always find that it has been profitable. Sometimes you will be a loser following it; sometimes you will feel you have gone wrong following it. I am not promising you that you will always be right. But one thing I can say certainly, absolutely: that it is better to be wrong with intuition than to be right with intellect. It is better to go astray with intuition than to be always right with the intellect.

Following the higher in itself is a virtue. Certainly when you start moving upwards you can fall, you can go astray. It is not a superhighway; it is a labyrinth in the jungle of life. You

may be lost, but getting lost is beautiful. And you will learn much by being lost and you will understand much by being in the wrong, by going wrong, by going astray. Each going astray will bring you closer and closer to the home.

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #9

9 June 1979 pm in Chuang Tzu Auditorium

Veet Atito -- beyond the past....
The only problem that a seeker of truth has to encounter is the past. It is the past that stands between you and the reality; it is the past that functions as a barrier. It does not allow you to see that which is. It goes on interfering, distorting, interpreting. It goes on coloring everything. It does not allow anything to enter in its purity and reach to your being.
The past consists of all the conditionings: social, religious, political, educational. And the past also consists of all your experiences, good and bad. The past means all that has happened up to now. One has to learn how to put it aside. That is the whole art of meditation: how to put it aside... because it is no more. It is only a memory, and the memory should not be allowed to become a screen. The memory should not be allowed to become the master of your being. The memory cripples your consciousness.
And I am not saying that the memory has to be destroyed, because it is useful, it has to be used. But it should not become the master; it should be the slave. It is a mechanism of great efficiency; life will be impossible without it. So I am not saying it has to be destroyed; I am only saying it has to be transcended, surpassed. You have to start living above it. Use it, but remain above it, so that

whenever you want to put it off you can put it off. You should be the master who can put it on or off.
And that is the whole art of meditation, of sannyas, of religion.
The Western psychology is still entangled with the past. It has not yet reached to the point where meditation starts. It is still in the world of analysis, analyzing the past. And you can go on analyzing the past ad infinitum; there is no end to it. Hence no psychoanalysis is going to help. And no psychoanalysis is ever complete; it cannot be by its very nature, because the past is vast. And if you go deeper and deeper into it, sooner or later you will come across your past lives, and then it becomes an exercise in futility. The East has done it. We have learned a lesson: that it is simply going into rubbish. And you can go on digging.
By digging Freud came from the conscious to the unconscious. By more digging Jung arrived to the collective unconscious. If the digging continues you will be surprised that you will come upon more and more deeper layers. And it is not going to solve anything; it is going only to make everything more complicated, more insoluble.
It is not an accident that Freud became very pessimistic; he lost all hope. His last years were lived in a deep despair because he could see that there is no end to analysis. No man can be called completely analyzed, hence no man can be called completely sane.
But the point has come now when the Eastern understanding and the Eastern experience should be revealed to the whole world: analysis is not the way but meditation. And the difference is that analysis goes into the past... And there can be different ways of going into the past: one can go very slowly like Freudian psychoanalysis; one can go a little faster like Janov's primal therapy.
But it is the same game played in different ways. It can be a little faster or a little slower. And then there are people like Assagioli who start talking about synthesis, but it is another aspect of the same game. They become tired of analysis so they start talking of synthesis.

But the real thing is neither analysis nor synthesis. The real thing is to get out of the past, to make your consciousness free of the past to slip out of it. There is no need to bother about it; one can simply transcend it.
And sometimes unawares it happens. Seeing a beautiful sunset and you are not your past. Just the present is so much, the intensity of the present is such, that without your knowing you have slipped out of the past. You have not a single problem in that moment because you don't have any mind in that moment. Mind means the past because mind means the memory. Seeing a beautiful sunset you become so absorbed in the reality of the moment, in the truth of the moment, that there is no observer and no observed. The observer becomes the observed. It is not that you are seeing the sunset, you are the sunset.
That merging, that melting, that dissolution into the moment, and you are healed. Each beautiful moment of such merger brings healing, makes you saner, because it makes you whole, because it allows your consciousness to be free of all dust that it has gathered.
And it is natural to gather dust. It is just like the mirror: every day you have to cleanse it, otherwise it is going to gather dust. As time goes, dust gathers, memories gather, and past becomes bigger and bigger and your consciousness becomes smaller and smaller. Sooner or later the past will encapsule you. You will be surrounded by the past and you will lose all contact with the present. And to be in the present is to be in God. To be now, to be here, is to be in paradise.

Veet Anagata. Veet means going beyond; Anagata means the future, that which has not come yet.
One problem is the past, another problem is the future. In fact, deep down they are not two problems but two aspects of the same problem. The past creates the future. You lived a beautiful moment; now it has become a memory in you and you would like to repeat it. That is future. You lived a

moment of sadness and you would not like to repeat it; that is future.

Your past is deciding your future. Your future is going only to be a modified past: few things dropped, few things added, but nothing really new. It cannot be new because it is a projection of the past. From where you can bring the new? You can think only that which you know. Knowing cannot enter into the unknown; knowing remains confined to the known. And whatsoever you have known in your life, that will decide what you would like to be in the future. So it will be really a repetition of the past and you will move in a wheel. You will not grow; you will only move in a circle, you will go into circles.

That's how people are going, because the mind asks for repetition. It wants the same again and again if it likes. If it does not like, then it never wants it. And if we become so obsessed with repetition we will miss the whole joy of life, because we will become mechanical. Repetition creates a mechanical life; it reduces you into a robot. The past has to be dropped; the future has not to be thought. How can we think about it? It has not come yet. We can only wait. We cannot project, we cannot demand, we cannot ask how it should be. We can only wait. We can be expectant... but without any expectations.

That pure waiting, with no idea what is going to happen next moment, but waiting alert, watchful, that "Whatsoever is going to happen, I am going to live it in its totality"... that makes you a sannyasin.

A consciousness free from past and future is a consciousness who knows what freedom is and who knows what love is and who knows what bliss is. And the consciousness free from past and future has only the present moment to live. Naturally life becomes very simple and very spontaneous. And also life becomes tremendously intense and total, because there is only this moment so your whole energy pours into it.

When you have a long past your energy is spread all over it. And projected by the past is a long future; your energy is

spread all over. You don't have much energy to live in this moment. That's why people are living so half-heartedly. People are living lukewarm lives.
Many times it happens a person comes who has the name Luke. I don't give it to him again, because it seems to be a short form of lukewarm! But people are living like Lukes -- just so-so, somehow, just at the very minimum. You cannot know God at the minimum.
God is known when you live at the maximum, when your torch of life burns from both the ends together. Those are the moments which can be called divine. When you are totally in a certain moment, that very totality becomes the door to God.
By becoming a sannyasin you are becoming committed to a totally new life: the life of the present, the life of consciousness, the life of love, and the life of intense passion. Because the only way to live is to live passionately, and to live passionately one needs commitment, involvement.
You are getting involved with me, with my people. This is what initiation into sannyas means: you are becoming part of a strange endeavor that is going on here. It is strange because the whole world is living at the minimum and we are trying to live at the maximum.
And as the commune grows I will go on demanding more and more intensity. It is far better to live a single moment of totality than to live for thousands of years dragging, pretending, just hoping that something will turn up tomorrow. But the tomorrow never comes! That which always comes is today.
So we have to learn the art of living today without any past, without any future. This moment is all -- there is no other moment. God knows only the present, and if we also know only the present, then the meeting...

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #10

10 June 1979 pm in Chuang Tzu Auditorium

Anand Rosalba. Anand means bliss; Rosalba means a white rose. Bliss is a white rose. It is white because white is the combination of all the colors. White represents totality. White is the most positive phenomenon, just as the black is the most negative. The black represents the absence of all colors, and white, the presence of all colors.

And my sannyasin has to be a white rose. Nothing has to be renounced; everything has to be rejoiced. Nothing has to be rejected; everything has to be accepted and welcomed, because it is through acceptance that transformation happens. Transformation never comes through rejection. Rejection is suppressive; it is cutting your intrinsic parts. It leaves you bleeding, it leaves you half-alive; it leaves you lukewarm. It takes all energy away from you and it creates a conflict and inner war.

If you repress sex you will be in constant war, and you can never win. Failure is absolutely certain, because the more you fight with your sex, the more you give energy to it. And the same is the case with anger, jealousy, greed. Fighting is not the way of wisdom; it is the fool's path. The stupid and the mediocre fight. The intelligent ones transform; they absorb.

Sex has to be transformed into superconsciousness. And it contains the seed of superconsciousness, just as anger contains the seed of compassion and greed contains the seed of sharing. They are not enemies, they are friends; they have to be befriended.

One has to learn to accept one's all energies; then only life can become an orchestra. And the white represents the orchestra of life and the rose represents the opening of your heart.

Bliss is a white rose. It is opening of the heart and it is absorbing all the energies that God has given to you. In that opening and in that absorption there is benediction.

Anand Maria. Anand means bliss. Bliss is the ultimate state of consciousness, the purest form of being, utterly devoid of all content. When there is no reflection in the mirror of consciousness, when the mirror is utterly empty, that is the moment of turning, the moment of revolution. Suddenly all that was dark before becomes light and all that was misery becomes bliss and all that was death becomes eternal life. The secret is simple, simple to say but arduous to follow, simple to state but difficult to practise. The secret is: one has to empty one's mind totally of all content: thoughts, memories, imagination, desires. There is a great crowd in the mind. That crowd is like dust clinging to the mirror of your being. And there are layers and layers of dust, and the mirror has almost become a no-mirror. It mirrors nothing because the dust is so much.

Becoming a sannyasin means that you are taking a tremendous step towards emptying all this rubbish that one naturally gathers as one moves in life. And we have been moving in life for millions and millions of years. This is not our first life: we have lived in many forms, in many bodies. Bodies go on dying but the mind goes on accumulating. The mind is so greedy that it never leaves anything; it goes on accumulating. And the mind has such tremendous capacity to accumulate that it is almost unbelievable.

Modern scientists say that a single mind can contain all the libraries of the world. It has such great capacity to memorize, to accumulate, and it has accumulated. It has accumulated so much, that's why the difficulty of dropping it. And one feels afraid of the emptiness also, that once all desires, thoughts and memories are gone one will be utterly empty. But to be empty is to be ready to be filled by God. That is the first requirement, otherwise all your prayers are false. That is the basis when one can invite God. One is ready, and the moment one is ready God comes. When you are utterly empty, something from the beyond descends in you. Call it God, call it truth, call it bliss; it is the same.

And "Maria" is also a very beautiful word: it means revolution. It is the name of Jesus' mother. And I love it

because only out of revolution a man like Jesus is born. The birth of Christ-consciousness can only be out of the womb of revolution. One has to be a rebel. Rebel against all that is untrue, rebel against that which is imposed by others. Rebel against the status quo, rebel against all the vested interests. Rebel against the past. Rebel against all that in some way or other creates a bondage.

And all that the society teaches you creates bondage. The whole system of education is nothing but to create prisoners. It is a very subtle mechanism to keep people unalive, to allow them only minimum of life. And it is a great conspiracy against men because it poisons their consciousness. It makes them ambitious, ambitious for money, power, prestige. And life is so short that they waste their precious life running after futile things.

The real education will not teach you ambition, cannot teach you ambition. It will teach you the beauty of being non-ambitious... because only a non-ambitious person can be loving and compassionate, and only a non-ambitious person can be really humane. Only a non-ambitious person can be non-violent, non-greedy, non-jealous.

The real education will not teach you how to move into the world of power and politics. It will teach you how to go in, how to turn in. It will teach you the inner journey. It will not teach you concentration; it will teach you meditation. But whatsoever exists in the name of education today never teaches you meditation. Certainly it teaches you concentration, because concentration is the way of the violent mind. Be focused on a target and put your whole energy into it, because life is a tug-of-war and you have to fight, and you have to be tough. You have to become an arrow moving with one-pointed concentration towards a target.

Meditation is a totally different phenomenon; it is not concentration. Meditation is relaxation. Concentration is narrowing of the consciousness. Meditation is widening of consciousness, opening all the doors, just being silent,

relaxed, just being with oneself, just going in and in and in, being centered in one's own being.
But society is not willing that people should relax so much, that people should go so much inwards because the moment they go inwards, the moment they relax, they cannot be reduced into slaves. They become rebels.
Truth makes everybody a rebel. And the experience of one's own ultimate life makes one utterly fearless. One knows then even death cannot destroy, so who cares? Nobody can force a person to do something who knows that he is eternal. There is no power in the world who can crush such a soul. You can destroy his body, you can crucify him like you crucified Jesus, you can poison him like you poisoned Socrates, but you cannot destroy his soul. His soul remains free; he knows what freedom is. The society is very much afraid of people who know the taste of freedom. And that's what happens when you go in.
Maria is a beautiful name. It is really synonymous with religion; rebellion is religion. Be blissful and you will be a rebel; be a rebel and you will attain to bliss. They go together like two wheels of a bullock cart; they move together.

Deva Elida. Deva means God; Elida means chosen one -- chosen by God.
There is an ancient Egyptian saying that you can choose God only when he has already chosen you. The saying has a great truth in it: man never thinks of God ordinarily, and the moment man starts thinking of God that simply shows that God has started thinking about you. The initiative is always from God. It has to be so, because we are lost in darkness. We are even incapable of remembering him. Unless he calls forth we may go on and on wandering into darkness. Unless he pulls us back there is no hope.
There is another saying also in Egypt: that when the disciple is ready the Master appears. And when the disciple is ready then God starts calling forth. The moment God calls you is the moment when the Master appears. The Master is nothing

but a vehicle of God; the Master is only a messenger. He has nothing of his own to give to you; he is simply a medium. Becoming a sannyasin means: now God has called you and the Master has also appeared. Both the sayings are fulfilled. Now it is up to you to make the most of this opportunity. Miracles are possible: surrender! Great surprises are waiting for you: surrender!

Deva Arpana. Deva means divine; Arpana means surrendered to, offered to, dedicated to -- offered to God. Sannyas is an offering of oneself to God. We don't have anything else to offer; everything else will be just mediocre, mundane. If we offer money, it is meaningless. All that we can offer is our own being; that is the only true offering. So don't hold back, because either it is total or it is nil. If one holds back, then the whole effort becomes nullified; then it is an exercise in futility.

My effort here is to help you not to hold back; to push you, to go on pushing you to the point where you can take the quantum leap, when you can offer yourself in toto, not just a part. A part cannot be accepted because the part will be dead, and God can accept only life. And life belongs to your organic unity, your totality. If I offer my hand it will be dead; if I offer my eyes they will be dead. They are alive only in my organic unity. I can offer only my organic unity; then only it will be a life offering.

God is absolute life, the ocean of life. We are drops of life. The ocean can accept only if we disappear into the ocean with no conditions, with no expectations, with no demands. And then great bliss happens on its own accord. Just feel -- the very idea is tremendously blissful. It is very calm and cool, it is very serene, silent -- just the idea of offering oneself to the universe with no conditions.

And I am saying this is just the idea that gives you the feel; what will be the real experience is inexpressible. One has to experience it to know it. There is no way of saying anything about it. No word is adequate enough; no word can contain that experience. That experience is very mercurial, elusive:

the more you try to catch hold of it, the more it slips out of your hands. I can show you the way; I cannot tell you what it is. I can point towards the moon, but you will have to experience it.
The world of religion is that of existential experience. It is not of speculation, thinking, philosophizing. It is a love affair, hence offering is needed. And only one offering is acceptable to God; that is your whole being.
Sannyas is just the first step towards it; it is the beginning, not the end. So don't be satisfied by just becoming a sannyasin; it is just entering into a journey which knows no end.

[A sannyasin, arriving, says: I feel that my heart or my head, I don't know which is closed towards you. Will you... will you still be...?]

I am with you unconditionally. Whether you are closed or open makes no difference. Sometimes when you are closed I will be even with you more because I have to open you. When you are open, then there is not much worry about you. So you can enjoy! Sometimes you can be closed -- nothing to be worried. I will go on knocking on your doors.

[She answers: Then I don't have to have so many head-trips about it anymore? -- That this is wrong and I ought to be and I should be like this...]

No. Drop all this! There is no question of shoulds with me. That's what my whole approach is, that I don't want to impose any should on you -- that you should be like this and you should not be like that. I accept you as you are and I begin from there. And whatsoever is going to happen is not to be forced to happen; it will happen of its own accord. You need not force the bud to become a flower. One has to learn patience. When the time comes, when the right time comes, the bud opens. And the spring is not far away.

[A sannyasin, arriving after a sudden trip to Germany.]

Now relax and be here, and don't try to escape! Enough is enough! Escaping is a sheer wastage of time. And you cannot escape really. Once you are trapped with me, you are trapped! I give you enough rope: you can go to Germany, to America but that doesn't make much difference, the rope is long enough!
But now become a little more alert of what you are doing, because time is really precious.
I am here today; I may not be here tomorrow. Something is possible today; it may not be possible tomorrow. And then there will be a great repentance and then you will be miserable your whole life, just because you missed a great opportunity.
And these opportunities are really very rare, and they are becoming rarer every day. So when the door is open, enter. Don't fool around, because the door may be closed any moment and then there is no way to open it. While the wind is ready to take you, go along, go with it.
So become a little more alert what you have been doing: you have been doing things very unconsciously. And only consciousness can help -- now that is to be remembered.

[A sannyasin is returning from a visit to the west because of her health.]

Now be dissolved in the commune! Don't keep yourself separate. Up to now you have existed as a separate individual. Don't remain an island any more. And you will not be losing anything by losing your ego; you will be gaining everything. You will be becoming bigger, you will be becoming more.
The commune has to exist without islands. The commune has to become one ocean. The islands hinder the progress; they become blocks on the way.The commune has to create one soul, only then it is a real commune. Otherwise it is a crowd, a mob, and I don't want a crowd here.

So now you start committing suicide, but that suicide will bring you to eternal life.

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #11

14 June 1979 pm in Chuang Tzu Auditorium

Veet Lynne. Veet means going beyond; Lynne means idols -- going beyond all idols: idols of religion, idols of race, idols of nation. They all make us idolators, and a religious person really cannot be a worshipper of an idol. He wants the real. The idol is only a symbol. To be trapped by the symbol is the misery of man, and all men are trapped by symbols. Somebody is a Hindu, somebody is a Mohammedan, somebody is a Jew. These are all trapped human beings, trapped by certain language, metaphor, symbol.
But the more you are trapped in the symbol, the farther away you are from reality. Reality reveals only when all ideals are broken. One has to destroy all idols. In that utter emptiness, reality reveals itself of its own accord.
Reality is that which is; an idol is that which we have made out of it. The idol is a human creation; reality is always there. It is not a creation, it is simply there.
Hence the really religious man cannot be a Hindu cannot be a Mohammedan, cannot be a Christian. It is impossible for him to be confined into any category, he cannot have a label. He will laugh at all labels! And that's what my sannyasin has to do.

Anand Hiroshi. Anand means bliss; Hiroshi means calm... but not the calm of Hiroshima, not the calm of a cemetery. Not the calm that descends when death comes, but the calm that exists in the very core of life -- vibrant, pulsating, with a heartbeat; a calm that breathes. Then it has bliss in it.

Calmness can be of two types: negative or positive. The negative is easy to achieve; one has only to go on committing suicide. That's what for thousands of years the monks have been doing in all the countries. Go on destroying, go on destroying and slowly slowly you become nonexistential, just a nonentity.
But that has been the great ideal down the ages. Hence religions have been in the service of death more than in the service of life. They have not enriched this life, they have not enriched your sensuous life. They have not given you more ways and means to celebrate. On the contrary they have taken all juice away from you. They have left man dry, juiceless, desertlike.
My effort here is just to reverse the whole process. I am trying to turn the wheel of dharma in a totally different way; I am trying to change its direction. It has been anti-life: I am trying to make it life-affirmative.
Calmness is beautiful, but it must surround a dancing bliss. It must be capable of singing. If it cannot sing it is not true; it is not worth either.
So my sannyasin has to learn love, life, laughter. I want to create a temple which knows how to celebrate, whose only worship will be festivity, whose only prayer will be dance, love, and who will know how to participate in this life -- not to live for another life but to be totally herenow. Because God knows no other time than now and no other space than here. The real temple of God can be made only out of two bricks: those two bricks are now and here.

Deva Liberty. Deva means divine; Liberty means freedom. There is a freedom which is human, but human freedom has limitations. And a freedom which has limitation is not much of a freedom, cannot be. Freedom can be really freedom only when it is unlimited, when it knows no boundaries. But then it cannot be human; it can only be divine. Anything that has no boundaries to it is bound to be divine.
What is the limitation of human freedom? Human freedom is limited by two things: it is against something, that is one

limitation; and it is for something, that is another limitation. Between these two it is sandwiched.
Divine freedom is neither against nor for: it is simply freedom. It is not a reaction against anything and it is not a longing for anything either. It is just freedom, for no reason at all. It is not a fight against the past, it is not a fight for the future. It is living in the present, moment to moment, utterly free, utterly unhampered by any past, by any future. And that's the religious dimension of freedom. Otherwise, if you are for or against, those are political dimensions.
The communist is against the capitalist system, and he is fighting. And the anarchist is for a stateless world; he is fighting for that. But both are political. Buddha is not against anything or for anything. He is simply here in this moment, so totally here that you cannot divide him into past, present and future. He is indivisibly here. So is Jesus, so am I, and so I would like you to be.

Prem Viola. Prem means love; Viola is the Latin name for the flower violet. It represents modesty and grace. Love is both: it is modest and it is graceful. Love is the real flower of our being; it brings all that is beautiful into existence, and ultimately it brings God too as a guest.
Love is the beginning of real life, of how life should be. Without love we know something else in the name of life, which is not life, which is only a slow kind of death. Between birth and death people are simply dying and doing nothing. Because the death is very slow they don't become aware of it. It takes seventy, eighty, ninety years to die, so they are not aware of it. But people are doing only one thing in their whole life -- dying.
This is a great challenge: that life, as it is, is nothing but a dying process. Can we transform it? Can we take a jump from it into eternal life? Can we use it as a jumping board? And I say yes, it can be used as a jumping board; it is a jumping board.There is no need to make a house on it; it is only a bridge to be crossed over. And only those few, rare souls who cross it over know what true life is. Then their

being becomes a flower, a flower of tremendous grace, humbleness, modesty.
But that flower is not given to us; we are given only the seed, and we are given all the opportunities to grow the seed. But we are also given the freedom to grow or not to grow. We can choose to be that flower; we can choose not to be that flower. And this freedom is being misused by the ninety-nine point nine percent people. That's why only once in a while you see a person who is like a flower; otherwise people are very stony.
My sannyasins have to become flowers, violets. It is possible, it is within our reach, and if we miss only we will be responsible, nobody else. Once this responsibility is understood, once this challenge is accepted, things start changing. One starts moving and growing, one starts blooming.
Sannyas is only a space in which you can bloom, you can come to your own. I don't impose any pattern on you, because you may be a violet, somebody else may be a rose, and somebody else may be a marigold, and one knows not. There are millions of people, millions of flowers, and everybody has to bloom in his own way, in his own color. Everybody has to release their own fragrance, so no imposed pattern can be of any help.
In the past that has been done: patterns have been imposed -- a Christian pattern, a Hindu pattern, a Buddhist pattern. Those patterns have crippled people, paralyzed people, destroyed people.
I stand for total freedom. I will not give you any commandment. I will not teach you how you should be or what you should be. I will teach you only how to grow into that which is your destiny. And that destiny is unpredictable. Only when the flower has come we will know what kind of seed it was; only the flower can prove what kind of seed it was. And each individual is such a unique seed that there is no possibility of any prediction. And that is the beauty of human beings: they are unpredictable. That is their freedom and that is their dignity.

Prem Melissa. Prem means love; Melissa means honey. Love is sweet; everything else in life is bitter without love. Even the sweetest thing in life is bitter without love, and vice versa -- even the bitterest thing is sweet with love. Love is elixir: it transforms the very form of a thing; not only the form but the very substance of a thing, the very soul of a thing. The moment love touches anything, it transforms it from the lower into the higher, from the worldly into the other-worldly, from the prosaic into the poetic.

Religion to me is the highest form of poetry, the highest form of music and the highest form of alchemy. And the secret thread that joins all these aspects of religion -- its poetry, its music, its alchemy -- is love. It is a secret thread running through the whole garland. You can see the flowers; you cannot see the thread, but it is the thread that keeps the garland together.

Hence once a person is in love he is together, one piece, integrated. If love disappears one starts falling into pieces; one is no more together. One becomes hotch-potch: one part goes to the north, another part goes to the south. One has no more a soul. One is at the most a mechanism, but not an organic unity.

Love makes you one individual. And the flavor of that oneness is the sweetest thing in existence.

Anand Dwariko. Anand means bliss; Dwariko means a door -- a door to bliss.

Jesus says: "I am the truth, I am the door." He is not talking about himself. He is talking about the "I" that resides in everyone. He is talking about the ultimate "I". He is not referring to Jesus, the son of Joseph and Mary; he is referring to Christ-consciousness, which is everybody's substantial self. When he says: I am the door, he means whosoever can say "I am" is the door.

Certainly the so-called I is not the door; it is the barrier, so there must be another I behind it. We have to search for it,

we have to inquire into it. The ego is a false I. Behind the ego is hidden a real I.
The false I separates you from others; the real I joins you with others. That is the criterion. The false I makes you a person; the real I makes you universal. The false I makes you a drop; and the real I makes you the ocean. And the moment you are the ocean, you are the door to God. You are the door to truth, you are the door to all that seems impossible now, unimaginable, unbelievable. All miracles are possible once the real I is found.
This has to be your mantra: Who am I? Go on asking, and don't be satisfied by any answer that the mind supplies to you. Don't be satisfied by any answer that comes from the outside. Go on rejecting all those answers -- unless your own answer comes up, surfaces, wells up. And that answer will be your liberation.

[A sannyasin who stutters has previously been advised by Osho to do it intentionally as much as possible and enjoy it. Tonight he says he is afraid of doing this with his parents and friends... and when he starts work as a teacher.]

You just go and do the same there. This is their problem, not your problem! Make it as difficult as possible and enjoy when you see them puzzled until they start stuttering too!... Don't be worried!
Just enjoy -- and let the children enjoy. If you try to hide it, it becomes a problem. Just tell the children that "This is my way! If you want to learn, you can learn!" And children are very very understanding. If you try to hide and they catch hold of you, then they will create trouble. But from the very beginning go and write on the blackboard "I am a stutterer. Now start!" And don't make it a problem -- enjoy it! It will be gone. It is nothing to be worried about... it is nothing to be worried.
And come back again.
Keep it (a box) with you, and when you start forgetting that you have to stutter, put it on the heart!

[A sannyasin says: Since the Satori group I feel in a hurry and I feel confused and afraid.]

That happens. When you go into a group it helps everything to come up, all that is repressed; it brings all the pus out. So it is natural. Just go on going through a few more groups and it will be gone. Nothing to be worried.
The wound heals only when the pus is out. If you hide the pus, the wound will never heal. Hiding the pus is one of the most dangerous things in the world to do. open it to the sun and the wind, and it will heal. nature is a healer; nature is the greatest physician.
And that's the work of these groups: to destroy all the barriers between you and nature and make you natural, help you to be as you are, naked, utterly naked. It hurts! In the beginning it confuses, puzzles, because all your images start toppling. But they are false -- let them topple!
If you want to find your real face, you will have to lose all your masks. And only the real face can bring contentment. So don't be afraid! This happens to everybody. Just go through few more groups.

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #12

15 June 1979 pm in Chuang Tzu Auditorium

Anand Angelika. Anand means bliss; Angelika means a messenger of God. Bliss is the true messenger of God. No man can be a messenger of God; man can only be a vehicle of bliss.
Bliss is the message. And if one can be blissful, one suddenly becomes religious, because it is impossible to be blissful and not to be religious. They can't be separated. And

vice versa: the mind enclosed in misery cannot be religious. It can pretend. It can go to the church, to the temple; it can be Hindu, it can be Mohammedan, it can be Christian, but it cannot be religious.

To be religious means that you have come to see the celebration of life, that life is intrinsically joyful. That vision is religion; that insight into things that reveals the song of existence, that makes you aware that life is not a burden to be carried nor a duty to be fulfilled, but a dance to be danced.

In that moment is transformation. One is no more of this world. One starts growing wings, one takes off the ground; one becomes part of the beyond. And to become part of the beyond one need not be a Christian or a Hindu or a Mohammedan. In fact, these are barriers.

That crucial moment in the history of humanity has come when religion has to become religionless, when God has to drop all old masks, when God has to be only godliness, not a person but a presence.

And that's my whole work here: to make you aware that there is no God as a person, but the whole existence is divine. It is full of godliness, but you will not find God anywhere. You will find godliness, but you will not find God anywhere. You will find godliness everywhere and God nowhere.

One has to be freed from all bondages of theology, philosophy, doctrine. Now religion has to take the ultimate jump. It has been coming to this point slowly slowly. Once it was confined by magic, then it transcended magic. Then it became confined by theology. In many countries it is still confined in theology, but in the East it took a jump off theology; then it became confined in philosophy. But in few rare souls it has taken a jump even from that point; it is no more philosophy. For a Buddha religion is not a philosophy. It is so existential, it can't be speculative.

My work consists in helping you to be free from all magic, theology, philosophy, sectarianism, churches, so that you can be religious. But now the religion has to be religionless

and the God has to be godless. That is the ultimate revolution. Man has been waiting for it for long. And we are living in one of the most fortunate times, because that impossible is possible now. Man has attained to such maturity that he can take that jump. He is no more a child; man has come of age.

Veetgyan. Veet means going beyond; gyan means knowledge -- going beyond knowledge, going beyond mind. That's what sannyas is all about. It is not a teaching. I am not indoctrinating you. I have no doctrine, so even if I want to I cannot indoctrinate you. I am not a teacher; I don't teach a thing. On the contrary I try to take away all that you have learned before.

To be initiated into sannyas is not to be initiated into a school of learning but into an anti-school of unlearning. If we can unlearn whatsoever society has forced upon us, if we can manage to unburden ourselves of all the luggage, of all the baggage, that is not really ours in the first place, has been forced upon us by the parents, by the state, by the church, by the society, by the educational system, by the people around -- so that we are almost crushed under mountains of weight... How can we know the joy of life and how can we know the freedom of life crushed under these mountains, these Himalayas, of knowledge?

And all this knowledge is just rubbish, because unless you know something it is never true. My truth can never be your truth; there is no way. In the very nature of things truth is untransferrable. I can talk about it, but to talk about it is not to say it. To talk about it means from the very beginning the point has been missed. And then whatsoever you will listen is going to be totally different than what was said, because you will listen from your conditioning. You will interpret it, you will distort it, you will color it. By the time it reaches you it is a lie. And because you think it is a truth you will carry it as if it is of immense value. It has no value at all.

Truth to be true has to be your own experience, so nobody can give it to you. No scripture can give it to you, no teacher can give it to you.

Then the question arises: What the Buddhas have been doing down the ages? What Jesus was doing? What Zarathustra was doing? They were not teaching; they were creating certain spaces in which unlearning becomes possible. They were creating a certain kind of milieu which is helpful for you to unburden. Where many others are unburdening it becomes easier for you to unburden. When you see people coming out of the garbage so joyous, so blissful, with such cosmic laughter, a great longing arises in your heart also, that you would also like to be free. Unless you see a bird on the wing, you will not remember your own wings.

Buddhas create a certain energy field in which things become easier. And that's what I am doing here. No teaching is being given, no philosophy is being taught. On the contrary all that you bring has to be discarded. Once all that has been put upon you is discarded your own being asserts. And the flowering of your own being, that flower which is crushed under these mountains of knowledge, is truth. Blossoming of one's own being is truth.

Truth is not a theory; it is not a hypothesis, it is not some explanation. It is an experience, and so profound and so penetrating that once you have seen even a glimpse of it you will never be the same man again. In fact you will never be the man again. Once you have seen a small glimpse of it you are divine.

From that moment existence is divine. Then everywhere are the signatures of God. Then each leaf and each pebble is divine. And to live in that world where everything is divine, where you can feel the divinity of each and every thing, from the smallest to the greatest, is to be in paradise.

The Biblical story is beautiful -- that man has been thrown out of paradise because he has eaten the fruit of the tree of knowledge. We have to somehow cleanse our soul of knowledge. We have to become innocent again ignorant

again. If we can become ignorant and innocent as Adam was before he ate the fruit, we will be again in paradise. There is no other way.
So I teach ignorance, I teach innocence. Blessed are the ignorant for theirs is the kingdom of God.

Prem Kavito. Prem means love. There is no other word in any language which is more sweet, more profound, closer to God, than love. Love is the bridge between this world and that, between the visible and the invisible.
Hence whenever a person is in love he is other-worldly. Even if he walks on the earth there is a distance between his feet and the earth; they don't touch. He does not walk, he flies. The moment the heart is full of love we escape from the grip of gravitation; the earth has no more claim over us. The earth can claim our bodies certainly; the body belongs to the earth. But love brings the soul in or wakes the soul up. And the earth has no claim on the soul; it cannot contain the soul. Soul is far bigger, too vast for any earth to contain it. We are both: we are dust and divine -- we are divine dust. But without love we know only about the dust -- with love we know about our divinity.
Love has to be one of the most important arts to be imbibed. Just as people learn how to play guitar or how to play on a flute or how to paint, exactly like that one has to learn the art of love. We are born only with the capacity to love. But it can be raised to Himalayan peaks; we can take it to the skies.
There are people who are mediocre in their love, and there are people who are talented in their love, and there are geniuses too. But one thing very important to be understood: that nobody is born as a genius as far as love is concerned. Everybody has to learn, and the more you learn, the more you have.
Love should be the only learning in life. But people learn rubbish things: geography, history... The Oxford university teaches six hundred subjects. Love is not a subject in those six hundred subjects. Love is not taught anywhere; no

university exists for it yet. This is unfortunate, because that is the most important thing in life. It is neglected, ignored, denied, rejected, laughed at, called blind, mad, and every kind of name.

But my world, my university, teaches only one subject, and that is love. And I teach it because it is not a subject. I teach it because it is not a question of knowledge; it is a question of being. The more being you have, the more loving you are. When you have the being of a Buddha, a perfect being in your innermost core, your love is perfect. Love is the shadow of your being, and I teach how to be more.

There are two ways in life: either one can be more or one can have more. All other universities teach how you can have more: more money, more power, more prestige, more cars, more gadgets. They teach how you can have more. I teach how you can be more. It is not a question of money, power, or prestige. It is a question of authentic being. It is a question of being true to yourself and to existence.

Kavito means poetry. It is only out of love that poetry is born. And only when it is born out of love it is true poetry. Otherwise it is just a composition of words. One can be very clever in composing words, one can make poetry, but it will not have any soul in it. It will be a beautiful corpse. And many poets are like that. In fact, ninety-nine point nine percent of poets are dead poets.

Only once in a while there is a poet who can truly be called a poet. His poetry is born out of his being. It is not that he composes it. It is like flowers blooming in a tree. Not that the tree is trying to create those flowers; there is no effort, effortlessly it comes. It is an overflowing joy; the bliss is so much one cannot contain it. It starts reaching others, and because it starts reaching others... that very reach is poetry. The form may not be that of poetry; the form doesn't matter. All that matters is the spirit behind it.

Buddha is a poet, Jesus is a poet, Krishna is a poet. And I would like you also to be a poet in that sense -- not in the sense that Shakespeare is a poet or Milton is a poet. These

are beautiful people, but they know nothing of real poetry. Great composers, great artists about words, but something is missing: the inner awakening is missing.
And when the light is not there inside your house and the house is dark, whatsoever you do remains mundane, ordinary. And when the light is inside you, wherever that light falls, whatsoever is touched by that light, becomes sacred.
The real poet lives his poetry, walks his poetry. He is his poetry.

[A sannyasin, leaving, says: I'm a little bit afraid that I'll lose there what I've found here.]

No, you cannot lose it; there is no way to lose it. It has really been found so it cannot be lost. Things are lost only when they are not really found but only imagined.
It has happened. It is just a beginning, but rejoice! It will go on growing, and wherever you are it will go on growing. My function is to trigger the process, and then the process continues on its own and goes on accumulating momentum. Be in contact with my sannyasins there... help them. Good!

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #13

16 June 1979 pm in Chuang Tzu Auditorium

Maria Surya. Maria is Hebrew. It is a tremendously significant word; it means rebellion. And it is not just coincidence that Jesus' mother's name is Maria. A man like Jesus can come only out of the womb of revolution. Jesus is a rebel, and only a rebellious mother can give birth to such a child. Maybe the part of her rebellion was that Jesus was born not out of marriage. Maybe he was a child of one of her

lovers, but not of the husband. That seems to be more human, more historical, more natural, more possible, more feasible, than the stupid idea of virgin birth.
She must have been a woman of rebellion. And the greatest rebellion that a woman can go through is to have a child out of wedlock. And in those days -- two thousand years have passed -- she must have been a woman of courage, of great determination and will, and certainly a non-conformist. Jesus shows, reflects, the heart of his mother.
There is an ancient proverb almost in all the languages of the world, that the tree is known by the fruit and the mother is known by the child. Jesus is enough proof that Maria was literally rebellion, revolution.
And Surya means the sun. The sun is the symbol of revolution, rebellion. The moon is the symbol of silence, peace. But peace is possible only if the revolution has already happened. Peace is not a pacifist phenomenon and silence is not death. Silence is born out of so many storms, it feeds on storms. Hence the silence that follows the storm is the most beautiful, the most blissful. It has depth, it is not shallow. And it has a music of its own, unheard of, unbearable, but one can feel it. It touches the heart.
The first thing is revolution, rebellion, becoming a non-conformist, living according to one's own light whatsoever the cost, not following the crowd, not becoming a sheep. The moment a person becomes a part of crowd, becomes a sheep, loses humanity, falls below, he is sub-human. And there is no possibility of any higher phenomenon to exist in his life, because for the higher you have to rise higher, you have to climb, you have to become a mountain climber, and the crowd has to be left far behind. Only on the peaks, sunlit peaks of the mountains, where you are utterly alone, the greatest experience of life happens -- call it nirvana, samadhi, God, or whatsoever you will. Then there is silence, great silence.
The moon follows the sun. The moon really reflects the sun. The moon is a transforming force: it transforms the sun energy from hot to cool; it transforms revolution into peace.

But first one has to become the sun, only then one can become the moon.

[To an initiate, Osho says:]

Come here. Just raise your hands and close your eyes and feel you are being uplifted, as if your energy is moving upwards, your hands start moving upwards. Even if your body feels being stretched upwards, you feel like rising, standing up, you allow. You just feel being uplifted, going against gravitation.

Anand Burt. Anand means bliss, the ultimate state of consciousness. Bliss is not just happiness; it is going beyond the duality of happiness and unhappiness. It is going beyond all dualities, polar opposites, the negative and the positive, the day and night, summer and winter, birth and death, body and soul. It is going beyond the two and coming to the point where for the first time you feel one. That feeling of oneness is the beginning of bliss. First you feel one within yourself: you are no more divided into body, soul, mind, brain. There is no division; suddenly everything has melted into one organic unity. That is the first glimpse of bliss.
And when you are one within you, the second thing is just around the corner. The second experience is that you suddenly feel that when you are one within you are one without too.Then the stars and the moon and the sun and the rivers and the trees and the people and the birds, they are not separate from you. A very strange experience of oneness with all, that's what bliss is.
And Burt means bright, luminous. Bliss is bright. Bliss has a light inside it; it radiates light. It is the most lightful phenomenon in existence. Without bliss a man lives in darkness. With bliss life takes a turn: darkness starts dissipating and light starts descending more and more and more. And as light comes in, God comes in.
The basic meaning of the word "God" is light. It comes from a Sanskrit root, from the same root from which words like

"day" come. "God" also comes from the same root. From the same root comes divine. And strange, but very significant, from the same root comes devil. Devil, divine, God, they all come from the same root. The devil is God standing upside down, that's all -- topsy turvy: God fallen asleep, dreaming a nightmare, that's what devil is. If the devil can be shaken and shocked, can be made alert and aware, the devil disappears, God appears.
And my whole work here is to transform devils into Gods. And the difference is not much; a very thin line divides.

Deva Joy. Deva means divine.
Life has two alternatives. If it moves according to the ultimate law of things, joy arises. One feels blessed, in harmony with existence; that harmony is felt as joy. But one can go against the nature of things. That is man's privilege, prerogative, man's freedom and his anguish too. He is allowed freedom to choose. No other animal can choose; man is the animal who chooses.
And you cannot choose not to choose; choice has to be made. Even if you don't choose something you have chosen. You have chosen the opposite, you have chosen in a negative way. But no other animal has any choice. The dog is born as a dog and will die as a dog; and so is the lion and so is the eagle. They are born as they are going to die; there is not going to be any revolution. Without choice evolution is not possible. Because they cannot go astray -- they cannot come home. Because they cannot do wrong they cannot do right. Because they cannot be Judas they cannot be Jesus.
Man is a very strange animal on the earth: he has choice. That is his determining factor; that's what decides that man is not part of the animal kingdom. There is a rift, unbridgeable.
And hundreds of scientists have been trying to prove for at least one and a half centuries that man has evolved out of the animals; yet the thesis is not proved. In fact more suspicions have arisen lately, and only in textbooks which were written thirty, forty years before does Darwin still seem

to be right. Otherwise Darwin is no more thought to be right. And the basic reason why Darwin has not been proved right by recent research is that the missing link is not found. The monkey and man are so different that we need a missing link, an animal who is in between. That has not been found.

Man remains strange, and his strangeness arises out of his freedom: he can choose. He can choose to be with the whole; he can choose to be against the whole. If he chooses to be with the whole, joy arises. If he chooses to be against the whole, then suffering.

My sannyas is nothing but an art: the art of choosing to be with the whole, the art of flowing with the river and not pushing the river, the art of being utterly in tune with the cosmos. And the only thing that one has to sacrifice to learn this art is the ego, because the ego exists through struggle. The ego cannot remain alive if you stop fighting with existence. It exists only in the fight; it is a byproduct of struggle. So ego and misery go together. Ego feeds on misery and cannot allow you easily to drop misery. It clings; it is its very life.

And the art of being with the whole simply means that you disappear as a separate entity. How can you be separate if you are not fighting? -- if you are simply flowing with the river, if you are just a dry leaf in the wind and wherever the wind goes you go -- if it goes to the south you go to south, if it goes to north you go to north; you don't have any private destiny.

The English word "idiot" is very beautiful. It means a person who has a private destiny, some idiocy, idiosyncrasy. The idiot does not mean a fool, not necessarily. He may be a very knowledgeable person. More or less they are very knowledgeable persons -- scholars, pundits, priests, politicians. But one thing is common amongst all of them, that they are idiots, idiots in the sense, literal sense of the word: they have a private goal to achieve. They have to prove something, they have to prove themselves. They are

all suffering from inferiority complex, hence the effort to prove.

The man, the really superior man, does not fight. He need not prove -- there is nothing to prove. "The whole is, and I am just a wave in it. One day I am here, another day I am gone. One day I was not there, one day I will not be again. But the whole persists, remains. In the whole I will be always there, I have always been there; but as the whole, not as a person."

The whole art of entering into the world of bliss and joy and benediction is simple: drop the ego.

Once it happened, a king came to see Buddha. He was a great king, so he brought a very very precious diamond. But his wife said, "Buddha has renounced all his own diamonds, palaces, kingdom. He may not like. He may think that you are a fool bringing a stone to him." So the king said, "Then what do you suggest?" She said, "Strange it is, but just this morning in our pond, out of season a lotus has blossomed. We should take the lotus." So the king said, "We will take both. Whichever he wants, we will offer him."

First he offered the diamond, and Buddha said "Drop it!" It was hard for the king to drop it, it was so precious. But when Buddha is saying, and ten thousand monks watching, he had to drop it; reluctantly, but he had to drop it. Then he offered the lotus, and Buddha again said, "Drop it!" Now it was puzzling. The king dropped the lotus also. And then he was standing there with empty hands, and Buddha said, "Drop it!"

One old disciple of Buddha started laughing, madly laughing. And the king said, "I don't understand. What is the joke? -- because I don't have anything now to drop! And why this man is laughing? And his laughter seems relevant, meaningful."

Buddha said, "You ask the old man! He is laughing because he knows. He is laughing because he has dropped." And the old man said, "Sir, when for the first time Buddha said, 'Drop it!' he had not meant the diamond. When the second time he said, 'Drop it!' he had not meant the lotus flower.

And when the third time he said, 'Drop it!' he had not meant anything in particular to drop. He was saying, 'You drop the idea of the ego, that you are special, that you are a king, that you are this, that you are that. Drop yourself!' "
Hearing this from that old man -- and that silence of ten thousand people -- and those watchful eyes -- a great insight happened into the king. He dropped to the feet of Buddha and said, "Initiate me, because where can I go now? I have dropped all!" He became a sannyasin.
This is the way to become a sannyasin: dropping the ego, dropping the very idea that "I am."

[To an initiate, Osho says:]

Good! You have been coming so long to me and waiting for this moment so long... but if one waits, the moment comes. All that is needed is a deep, deep trust and patience.
The modern man is lacking in them. He cannot trust, he cannot be patient; he is in a hurry. He wants to do everything immediately. But there are things which grow very slowly. In fact, they take eternity to grow, because they are eternal things; they are not seasonal flowers.
And sannyas is one of those eternal things. It is not a question of one life; it takes lives. Slowly slowly one gets into a totally different kind of vision. It is a change of your total perspective, of your style of life, of your ways of thinking, of your ways of seeing, of your ways even of being.
So be patient. Much is going to happen. The more patient you are, the sooner it can happen. Don't be in a hurry. In hurry things are delayed.

Prem Jim. Prem means love; Jim means that which protects. The full name will mean love protects. And there is no other protection in existence except love. If you love, you are protected. If you love, then you are protected even if you are killed. Jesus is crucified, but he is protected. He dies with a prayerful heart. He dies with a song on his lips, saying "Thy will be done. Thy kingdom come."

Love more and more. Love for no other reason, just for the sheer joy of love. And it protects. It is the only treasure one can trust; it is the only security. And it is the only thing which death cannot destroy.

Anand Amaresh. Anand means bliss; Amaresh means god of immortality. The full name will mean god of bliss and immortality.
That is what one actually is. We are not the body and we are not the mind either. We are that which transcends the body and mind: we are consciousness.
This consciousness can be known only by becoming more and more an observer. Observe your body, observe the processes of your mind, observe your feelings. And the more keen your observation becomes, more penetrating, the more you will become aware that you are the observer and not the observed. And that observer transcends all limitations. That observer will be observing even when you are dying. It will observe death -- death is an object.
Hence Socrates is not worried. Dying he is not afraid, because one thing he has evolved in his own life is a witnessing consciousness. Mansoor being crucified is not shaken a little bit even; he dies laughing. Somebody asked him, "Why you are laughing? You are being killed and tortured!" And Mansoor said, "I am laughing because they are not killing me; they are killing somebody else. They are killing the body, and I am not my body. Just as you are watching Mansoor being killed, I am also watching Mansoor being killed. Why should I be worried? I am the watcher! Ana'l Haq..." The last words on his lips were "I am God." And that is the truth about everybody else too. We may know, we may not know, but God is our truth.

[A sannyasin, leaving, says: Is there something I should be specially aware of at all?]

One has to be aware of everything; special awareness does not work. One has to be aware of small things, ordinary

things -- walking, eating, taking a bath. Either the whole life is special, extraordinary, or the whole life is ordinary.
And awareness has not to be secondary to the object of awareness; the object is irrelevant. use any object, but practice awareness. Don't miss any opportunity to practice it. It is only at a certain intensity that one takes off. It is like hundred degrees' awareness is needed when you can take off the earth, just as water evaporates at hundred degrees, not at ninety-nine degrees, exactly like that.
So make every opportunity an opportunity to be aware, and don't think of any special thing to be aware of. Awareness is the thing. Be aware of everything possible. And slowly slowly it accumulates, it gathers momentum; and then at a certain point you are simply airborn.

[A sannyasin, arriving, says: Everything's already topsy-turvy...]

Do a few groups, and just be here. And everything that you have asked or would like to ask will disappear on its own accord. Even questions that have not become formulated in the mind will disappear. And I don't have any answer to give you; I only help the questions to dissolve. When the questions are gone, you are the answer. The answer is within you, the answer has not to come from the outside.
So my work is to shatter your questions, to destroy your questions, so you are left in a questionless state. And that state is the opening into the world of truth. That is the door to God.
So just be here and allow me to hammer you as much as I want!

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #14

17 June 1979 pm in Chuang Tzu Auditorium

Anand Trees. Anand means bliss; Trees means a reaper, a harvester -- a reaper of bliss. We are seeds, we are only potentialities; we have to become actual. And that is the moment of great bliss, when we become actual, when the seed is no more a seed but becomes a flower.
Ordinarily millions of people are born as seeds and die as seeds. That's the misery of life. To be born as a seed is perfectly right but to die as a seed is a misfortune. That means life has been utterly futile. That means life has not been lived at all; that means we have missed the target. Sannyas is a step towards dropping the seed into the soil, a step to create a right context for the growth of the seed, a step in creating a space around you in which you can blossom. Once this becomes a deliberate, conscious search, the goal is not very far. The goal is far away only if we remain unconscious of the search. Once the seed has become conscious what it has to become, the goal is not far away at all. It is just around the corner.

Anand Gwynneth. Anand means bliss; Gwynneth means blessed -- blissful and blessed. The only blessing in life is to attain the state of bliss. Bliss is not something that happens to you; it is something that you are. It is not an accident; it is your very nature. Nobody can give it to you, nobody can take it away. Not even death can destroy it. It is ultimately yours; it is absolutely yours.
And still, the irony that we go on missing it. Still, the strange state of affairs that the natural is missed and the accidental is achieved; that the essential is missed and the accidental is attained. Misery is an accident, it is arbitrary, it has no necessity to be there; still it is there and very much, too much. In fact for millions of people it is all that is there. Bliss is only a hope for them; it is always somewhere in the future.
It is just the same old story of the donkey and the carrot. But the carrot is always hanging ahead; it is always

tomorrow, it never comes. Instead comes death and destroys all potential. And life simply goes on slipping out of the hands, in hope, in dream, in desire, but neither desire nor dream nor hope can be of any help they are in fact the barriers.
To attain to the essential, one has to drop all desiring, all dreaming, all becoming. One has simply to see what one is already. One has to look into one's own nature right now. It has not to be improved, it is perfect as it is; it cannot be improved. To understand this becomes a great blessing, because then one knows one has not to go anywhere, that one is already at home, just one has to wake up. And to wake up is both blissfulness and a state of blessedness.
My sannyasins have to become blissful, and through becoming blissful, have to become blessed. And not only they have to become a blessing to themselves, they have to become blessings to others too, to the whole existence. A blissful person naturally is a blessing to the whole universe. His very being is a constant showering of flowers. He is a perfume which goes on spreading to the ultimate source of life and existence.

Prem Rene. Prem means love; Rene means reborn. Love is a rebirth. The first birth is only physical: one is born as a body, as a physiology, as a biology; one is born as a chemistry. One is born as a circumference, but the center is missing, the spirit is missing. For that one has to go through another birth.
Jesus says: Unless you are born again you will not enter into my kingdom of God. And he also says that before you can be reborn, you will have to die. Resurrection has to be preceded by crucifixion. Each birth is a death and each death is a birth.
Sannyas is a death, because it is a birth. You die as you have been up to now. You simply become disconnected with all that. You drop the whole past, not in pieces but in toto. You simply get out of it, just as a snake gets out of the old skin because it is no more useful. It hampers, it hinders. It

is no more really a part of the snake's being. And so is the past. It hinders, it hampers, and it is not really a part of your being; it is just a part of the memory mechanism.
To get out of the past is what I mean by death; to live in the present is what I mean by rebirth. And to live in the present is to live in love. There is no other way: if one simply lives in the present one lives as love.
Hate cannot exist without past. Have you observed this strange phenomenon? Hate cannot exist without past, but love can exist. In fact love can exist only without past. Hate cannot exist without future either; hate is a wound of the past. Somebody had insulted you yesterday: and you are carrying it and it is creating the poison. And you are waiting for the right opportunity to take revenge; hence you are waiting for the future. Hate implies past and future. Hate has no present, hence the person who lives in hate lives not. His whole life is only a pseudo game.
But love is totally different than hate. It has nothing to do with past. If you love somebody because you loved him in the past, that is not love; that is habit, that is just a mechanical habit. If you love somebody because he has been good to you yesterday, you are simply repaying. Or maybe you are hoping that if you are loving towards him, he will be good to you again. It may be greed, it may be habit, it may be convenience, but it is not love.
Love has nothing to do with the past, no reference at all with the past. And hence it has no reference with the future either. You don't love because of some motive. If there is a motive, then there is no love. If you love somebody because he has so much money and the money will be yours; if you love somebody because he is so famous and you will be famous; if you love somebody for some reason, then it is not love. Then it is greed, an extension of greed, camouflaged as love. You are deceiving the other and not only the other, you are being deceived by yourself too.
Love is utterly of the present. It needs no cause in the past; it needs no motive for the future. It is a spontaneity, and in that spontaneity one is reborn. Time disappears, mind

disappears. For the first time one feels oneself as spirit, as soul, as divine, as part of God.

Deva Lothar. Deva means divine, Lothar means warrior -- a divine warrior. Man can fight for himself; then he functions out of the ego. He is a warrior but undivine. Man can fight not f3r himself but for God; then he functions not out of the ego, then really he functions not; he allows God to function through him. He becomes just a vehicle, an availability, an openness. If God wants to use, he is ready; then he is just a medium. Then one is a divine warrior.

It is one of the most beautiful experiences of life not to exist as the ego, not to exist as the person, but to become a passage, utterly empty, so that God can overflood you, so that God can overflow you, so that God can act through you. But the demarcation is very subtle and the ego is very cunning. The ego can fight for itself and can pretend that "I am fighting for God."

The history is full of so-called religious wars, crusades: Mohammedans fighting for God and killing millions of Hindus and Christians; and Christians fighting for God and killing millions of Mohammedans and Jews. Even one of the most liberal and catholic religions of the world, Hinduism, has destroyed millions of Buddhists.

India talks about non-violence, yes -- in their scriptures. They have written beautiful doctrines of non-violence. They say: ahimsa parmo dharma: Non-violence is the greatest religion. But what happened to the Buddhists, how did they disappear? Millions of people were converted by Gautam the Buddha. Almost ninety percent of India had become Buddhist. Where they all disappeared, evaporated? What happened to those people? They were burned alive. They were killed. And these people were thinking that they are fighting for God, remember. They were not in any way fighting for themselves; they were fighting for Hinduism, for Islam, for Christianity, for Judaism. Beautiful labels, and ugly realities behind.

The line is very very delicate, and only inside one's own subjectivity is one capable of knowing the difference. The difference cannot be known from the outside, but you can know. You can know whether you are fighting for your own glory and using God as a pretext, or really you have disappeared, and only God is, and you are just in his hands. Only you and nobody else can decide about it, hence one has to be very very aware, alert, watchful. Mind is a cunning fellow, and if you are not watchful, not alert, it will deceive you, it will drag you in some ditch.
Become a divine warrior -- that's what a sannyasin has to be.

Prem Amrisho. Prem means love; Amrisho means god of immortality. The full name will mean god of love and immortality. Love and immortality are two aspects of the same coin. Love knows no death, love is deathless. Everything else dies except love. Hence love is the only representative of God on the earth. The only ray of eternity that has penetrated into the darkness of the earth is that of love. If we can catch hold of the ray and follow it, we will reach to the sun, the source of it; God is the source of love. And God is eternal. We cannot say God was and we cannot say, God will be; we can only say God is.
Love is the bridge, the rainbow bridge, that joins the earth to the sky. And yes, it is a rainbow bridge because it is multidimensional. It has all the colors of the spectrum. It sings all kinds of songs. It exists on all the levels of being, from the lowest, sex, to the highest, samadhi. At all the seven centers love has its own mode of functioning.
Follow love from the mud to the lotus; from sex to samadhi. Follow love, and you will be moving naturally towards God. There will be no need to go to any church or to any temple, and there will be no need to follow any other ritual. Love is enough unto itself.

18 June 1979 pm in Chuang Tzu Auditorium

Satyam Janis. Satyam means deep truth -- the ultimate truth: and Janis means grace. Truth brings grace; untruth is disgrace.
And people live in untruth, people live in lies. The society supports lies; the state strengthens lies, the church. Nobody is for truth, because truth is dangerous, because truth is rebellious, because truth cannot be enslaved, because truth cannot be exploited, because truth makes a person so utterly unique that the crowd is afraid of it. The crowd lives in ungrace.
Only rare individuals attain to grace -- a Buddha here, a Jesus there -- but it is everybody's birthright to attain it. If we miss, we miss because we are cowards. We miss because of fear.
All that I require from a sannyasin is: drop fears. If you want to be afraid at all, be afraid of fear only. Dropping fear, lies start disappearing on their own accord, because it is fear that makes you untrue. It is fear that gives you all kinds of pseudo personalities, masks, pretensions. It is out of fear that people become lies.
Fearlessness, and truth suddenly arrives. Fearlessness, and truth is there within you. It has always been there, just courage was needed. Sannyas is courage, a tacit jump from fear into fearlessness. And that's the way to God. God is the ultimate grace, and the ultimate truth too. Truth and grace are two aspects of the same experience of reality.

Satyam Kees. Satyam means truth. Kees literally means a horn; but it is a symbol of power, hence symbolically it means the powerful, the kingly.
Truth makes one powerful. Truth creates a kingdom within you; truth enthrones you. Then you are no more ordinary. It

is truth that brings something extraordinary in your life, something of the beyond, something that is not of this world. And unless you have something which is not of this world, you don't have any meaning at all. If all that you have belongs to this world, you are just a rubbish heap. Death will simply take everything away. You will not be able to carry anything of your possessions, anything of your prestige, power, wealth. Unless you have something of the beyond which death cannot touch you are poor.

There are two types of poor: poor-poor and rich-poor. One can be rich-poor, which is really a worse form of poverty than the first, because a poor person is simply poor and a rich person is very complicatedly poor. A poor person knows that he is poor, and the rich person is absolutely unaware that he is poor. He is in a far deeper ditch and darkness. But once something of the beyond is in you, you are rich.

That is the meaning of grace, power, richness, kingliness. But all these things can be conferred on you only by truth, and only by truth alone.

And truth is not far away to seek; it is within you. All that is needed is a turning in. That's what meditation is all about. That's what sannyas is all about: a decision to turn in, a decision to face oneself, a decision to ask "Who am I?"; a decision that "Unless the answer arrives I am going to go on asking in every possible way, with my total being, 'Who am I?'"

And if one persists, perseveres, and has patience, one day the question disappears and the answer is found. Not that the answer comes from somewhere; the question simply digs a hole in you, just as we dig a well in the earth. The question is a digging instrument, and just as digging a well in the earth, one day you arrive at the source of water, exactly the same way a well has to be dug within oneself by constant questioning, "Who am I", and by not being contented with any answer given by outside -- by the scriptures, by the traditions, by the churches. All answers given by others have to be discarded. Then the question

becomes more and more penetrating and more and more profound, and maddening.
A moment comes when there is only one question left: "Who am I?" Not even the words are left, but just a question mark. That day is of great importance, that moment is momentous, because suddenly something explodes in you. You have arrived at the source of your inner life energies; you have come to the truth.

Satyam Brigitte. Satyam means the truth; Brigitte means strength.
Truth is strength, notwithstanding what lies go on pretending. Lies pretend that they are very strong. Lies are very political, diplomatic: they promise much, they never deliver any goods. But they are very cunning; they go on giving you many assurances. They say that "You will be more secure with us, more protected, less vulnerable, more guarded."
And the mind is nothing but an instrument of inventing lies; it is a great inventor. Remember that truth need not be invented; it is already there. It has to be discovered. Lies have to be invented. You cannot discover them -- they are not there at all. Hence mind is more interested in lies than in truth, because the mind feels more powerful in inventing than in discovering, obviously -- when you invent something, you are the master. You are not the master of something you discover; in fact, you may discover the master. And that is the fear of the mind: that if it goes within to discover it may lose its mastery. It may come across the real master, and when the real master is found, the mind is just a slave, a servant. And the mind is a good servant but a very bad master, hence mind is not interested in discovery; truth can be too much unsettling. Mind's interest is to invent; and whatsoever we invent is a lie.
It is because of this fact that Plato, one of the greatest thinkers of the world, in his utopian society called Republic, has not allowed poets. He says "In my Republic, in my utopian society, poets won't be allowed." In fact what he

really means is that he will not allow the inventors of lies. The word "poet" is not a right choice, and by choosing this word he has done much harm to his own philosophy.
A poet is also a discoverer. His methods of discovery are different; they are intuitive. The methods of the discovery of a scientist are intellectual. The difference is of methods, but both are trying to discover the truth. Hence the choice of Plato is wrong, but I agree with him as far as his meaning is concerned.
If we look into the meaning he is using the word "poet" for those who invent -- crafty people who go on inventing new lies, beautiful lies, alluring lies, charming, enchanting; who go on inventing new dreams. What he means by "poets" is really dreamers.
The mind is a dreamer, the mind is an inventor, the mind is the source of all lies. And to remain attached to the mind is to remain weak, because strength belongs to truth. No lie has any strength in it -- pretensions of course, but no strength. In fact, no lie can walk on its own legs. It has none; it has to borrow legs from truth. That's why every lie tries to prove that, "I am true;" that is borrowing legs from truth. And it can walk only so far; the moment people discover it is a lie, it falls down. It can walk only till the people discover that it is a lie. It walks only if people believe it is a truth; it walks in the name of truth.
I have heard a very beautiful story: A very rich man came to purchase a car. He came to visit the showroom of Ford. The manager took him himself into a car that he had liked, for a ride. After five miles suddenly the car stopped, and the would-be purchaser said, "What is the matter? -- a new car, and has stopped so suddenly. What is wrong with it?" The manager laughed and said, "There is nothing wrong in it. I forgot to put petrol in it." The would-be purchaser said, "Then how for five miles it could run without petrol?" And the manager said, "Just because of the name of Ford!"
Lies can go to a certain point just because of the name that they are true, but the legs are borrowed, the strength is

borrowed. And one has to unlearn lies and one has to learn the ways of truth. And truth is very simple, uncomplicated.

Satyam Bharti. Satyam means the truth; Bharti means that belongs to India -- the truth that India has contributed to the world. It has certainly contributed something immensely valuable. Its contribution is not scientific, it is spiritual. Hence it is not so visible, hence it is not so provable. Unless one is ready to go into the experience one cannot know about it. It is not objective, it is subjective. It has nothing to do with the world; it has everything to do with consciousness.

There have been only two cultures in the world: the Indian and the Greek. The Greeks have contributed the scientific mind and the Indians have contributed the spiritual mind. Now the moment is coming closer when these two minds are bound to meet. And that will be the greatest day in the whole history of humanity -- unprecedented and unrepeatable. We are fortunate people because we are living very close to that moment. Many of us will be alive to see it. It will be the greatest synthesis -- when science and religion drop their antagonism, when East is no more East and West is no more West, when the earth becomes one.

But for that, one of the greatest things to be done is to rediscover the truth that India has given to the world. It has got lost; it is no more alive. People only talk about it. The priests, the politicians, they all talk about it and none of them has experienced it.

Buddhas are needed again -- not people of knowledge but people of wisdom. And that's what my work consists in. This is really very ambitious work that I am doing here, trying to do almost the impossible. But it is better to fail on the path of truth than to succeed on the path of untruth. My whole work consists of creating Buddhas.

To be a sannyasin is a humble step towards that goal. But by small steps one can travel very long. Thousands of miles can be covered; and they have to be covered.

The truth that East had discovered -- in a Buddha, in a Krishna, in a Lao Tzu -- has to be rediscovered. Dust of centuries has settled on it. Because the moment is coming close when the East and West are going to meet... a great marriage and a great feast

And you can see the first rays of the sun here -- East and West mingling, meeting, merging into each other.

[A sannyasin asks about his drive towards a definition of his being, but has no special desires, except for a sense of worth and approval.]

It is not a problem personal to you. More or less it is the problem of every modern mind, the problem of being contemporary.
In the ancient days people were given worth by the society, by the church, by the state. It was given to them, and they were happy with that borrowed worth. They were ready to give everything for that. In fact they were slaves, but because in the bargain they were getting worth: somebody was a Christian and somebody was a Hindu and somebody was a Brahmin, the highest caste... And the society was stratified; it was a hierarchy, but everybody had a place of his own. Even if the place was very low, it was higher to few other people. And everybody had a definite definition who he is: a Christian, a Hindu, a Brahmin, a Catholic, a warrior.
In the modern world all that slavery has disappeared. It is a great blessing, but it has come in the disguise of a curse. It almost always happens like that: great blessings come like curses. Because they are so great they are incomprehensible to the old mind. They are so new that the old mind cannot cope with them, hence they look like curses.
The modern man is suffering from an identity crisis. Nobody knows who he is, because nobody gives the definition. All old definitions have fallen down; and even if they are given, they are worthless, they don't help. Even if somebody says, "You are a Christian, why be worried? You are a Hindu,"

that, "God has created man in his own image -- what more worth you want to be?" They all sound shallow; they don't make any sense. The whole context has disappeared in which they were meaningful. Now they are just fragments out of context, having no meaning at all. In fact they look rubbish.

To say to modern man that God created man in his own image sounds foolish, stupid, because if this is God's image, then what more can God be? If the man who dropped the atom bomb on Hiroshima is being created in God's image, then what is the meaning of searching for God? Why bother? -- it is better not to meet him. Avoid! If Adolf Hitler is created in the image of God, then rather than Adolf Hitler becoming significant God becomes insignificant.

Modern man knows so much about man that he cannot trust that God created man in his own image. Freud, Jung, Adler, and so many others, have worked so deeply on man that we know that man is an ugly creature, uglier than other animals. No animal can fall so low as man can fall; and man has fallen!

So these definitions don't make any sense. And these are the only definitions: that man is a rational being, Aristotle defined man; it worked for two thousand years. For two thousand years it was the definition, that man is the rational animal. But now we know far better: man is the most irrational animal that one can conceive of. Two world wars between such a small span of time -- and man is a rational animal. Concentration camps of Adolph Hitler -- and man is a rational animal. And Germans butchering Jews -- and man is a rational animal. And the story continues, it has not ended: Hindus murdering Mohammedans, Mohammedans murdering Hindus -- and man is a rational animal!

No man is rational. Just leave few individuals -- a Buddha, a Confucius, a Moses -- leave them aside. They are exceptions, and the exceptions only prove the rule.

So after two thousand years, suddenly the definition doesn't make sense. Man commits suicide so easily that you cannot call him rational. And man lives through irrational desires,

man lives through the unconscious -- how can you call him rational? Aristotle has failed! And exactly like that, all other definitions have failed. Religions, philosophies, systems of thought, all have failed. Man is standing in a vacuum. It is natural to ask, "Who am I?"

But now one should not wait for the definition to come from the outside. Enough is enough! We have believed in Aristotle too long. Yes, few definitions can still be given, but they will again fail because any definition that comes from the outside is not going to fulfill. And modern consciousness is so mature that it cannot be satisfied with these toys. Man knows too much about himself; no definition can contain him any more.

Now we have to inquire in a totally different way: we have to go in, rather than asking authorities. Authorities are irrelevant now. You have to go deep in meditation and face yourself. And I cannot say that you will find a definition, but you will find being. Definition I cannot promise, because when you find being itself, one thing more is found simultaneously: that it is indefinable.

Rather than asking for a definition, ask how to go in. You have the being, so why bother about the definition? Why not have the taste of it? Why not jump into it? Why not encounter it? Why not look face to face? It will not give you a definition, but it will give you the experience that is far more profound. And once that experience is there, the desire for definition disappears. And it is possible! That's my whole work: to help you not towards a definition but towards an experience of your own being.

And the question of worth is exactly the same. No outside source can give you any worth any more. Only when you have reached to your inner sources intrinsic worth is felt. Intrinsic has to be remembered. If somebody says you are beautiful, somebody says you are very intelligent, you may feel good because you are gathering a kind of worth. You are becoming worthy, significant, special, not just out of the run, just not any Torn, Hick, Darry... anybody, no, but something special, something so unique. Anybody can tell

you you have intelligence, beauty, wisdom, but it is coming from the outside; it can be taken away. Somebody else can say you are a fool, and the whole house simply topples down.
Now a totally different search is needed, something of intrinsic worth. And that is possible only when you come to the springs of your being. And then one need not be special; just being ordinary is more than enough. Just being ordinary is so beautiful, such a benediction, that who cares about being special? Then it is good to be Torn, Harry, Dick; it is perfectly good.

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #16

19 June 1979 pm in Chuang Tzu Auditorium

[Osho initiates a two-week old baby with the name Anand Ruho -- the spirit of bliss, and addresses the parents.]

And that's my message, the whole message.
The man without bliss is without any soul. He is just a mechanism; the soul is not yet born. He is functioning just as any other machine can function, and he may be functioning very efficiently, but efficiency does not prove the existence of the soul. Computers are very efficient, more efficient than man, and soon machines are going to defeat man in every possible way, in every possible direction and dimension. Efficiency cannot prove that the soul exists, nor the capacity to calculate, rationalize, because computers are more rational than human beings, better calculators.
Only one thing can prove the existence of the soul: the blissfulness overflowing. No machine can be blissful, no machine can celebrate. Machines are neither sad nor happy; they cannot be either. They simply exist, they don't live. To

live means to live all the dark nights of the soul and the sunlit peaks of love, of meditation, of silence, of bliss, of celebration.
The spirit is born out of bliss. Bliss is the spirit, the true spirit and the true birth....
And help her to attain to a spiritual flavor. I can only call it flavor, I cannot call it spirituality, because it is not a very defined thing. It is not a thing at all; it is only a taste, a perfume. You cannot catch hold of it; it is very elusive and very mysterious. No way to understand it, no way to explain it, but one can experience it, one can live it. One can only live it if one consciously seeks and searches for it.
And that's what you have to do for the child: help her to move consciously from the very beginning towards a spiritual existence, towards a blissful existence.

Anand Bill. Anand means bliss; Bill is a form of William. William comes from the root will -- resolve, resolution, a very determined resolution, unshakeable. It means commitment, total commitment. It means risking all. It means never looking back. Once the target is set, then it is set forever. Then do or die, there is no other alternative. And bliss is attained only by such a resolution.
Sadness is very cheap. In fact you need not seek it, it goes on coming on its own. It is so cheap, it asks nothing in return; just your readiness to be sad is enough. It is so plentifully available that open any window of your house, any door on any side, and it rushes in. It is all over the place, because the whole world is in misery.
But bliss requires a very determined search. It requires that one should start moving in a particular direction without going astray... because life is short, time is not really enough. And much has to be done and one has to go far. Unless one moves in a straight line, unless one finds the shortest possible route -- without going zigzag, without going astray, without having many objects in the mind -- unless one has only one object in life, bliss cannot be attained. It needs one-pointedness.

But just in being one-pointed you are transformed. You are no more the same person at all; a new person is born. You will be surprised at yourself. You will not be able to believe that you had existed for so long in such a hotch-potch way, in such a wishy-washy way; that for such a long time you have been just a crowd, a mad crowd, not an individual. Bliss requires that you become an individual -- literally an individual. Literally it means indivisible -- one-pointed, indivisible, committed, ready to risk all. Then the goal is not far away; then it may be just around the corner. It is!

[The new sannyasin says: I'm really glad to be here but I have a problem: there are times when I have difficulty accepting compliments.]

It needs really a very humble person to accept compliments. It is the ego! You may be thinking just the opposite -- it is not so! Life's ways are very subtle and very illogical. It is the ego that feels uncomfortable in accepting compliments, because no compliment feels to be enough. If you look deep down, every compliment falls short of the idea of your own image. Your own image is so high that all compliments fall short. You may not say so, you will not say so! On the contrary you will pretend that "I am so humble that I cannot accept compliments." This is the trick of the mind, a strategy to protect the egoistic trip. Otherwise a humble person simply accepts the truth. If somebody says, "You are intelligent," you say, "Yes."

The humble person does not mean that he goes on putting himself down. The humble person is one who accepts the truth. If he is not intelligent he will say so, that "I am not intelligent. Please, don't say such a thing." But it is not that he is not accepting the compliment; he is simply stating the truth. He will thank for the compliment, but he will make it clear that it is not so; it is a misunderstanding. But if he is intelligent he will say "Perfectly right, you are right!"

But our society teaches us very cunning ways. It says, "If you want to be humble you have to show your humbleness.

When somebody says 'You are intelligent,' you have to say 'I am nothing! I am just the dust of your feet!'" And then look: he will praise you more! That is the secret search -- to be praised more.
You are just yourself; whatsoever it is, A, B, C, it makes no difference. The compliments cannot make any difference, neither criticisms can make any difference. You remain yourself. Hence the real man of understanding is neither worried by compliments nor worried by criticism; he simply goes on his way.
We have a saying in India -- you cannot have that kind of saying in the West because the elephant does not exist there. We have a saying in India that the elephant goes on and the dogs go on barking. He never pays any attention. Whether they are praising by their barking or criticizing is irrelevant; he simply goes on his way. It does not make any difference.
So neither be concerned with criticism nor with compliments. And if you start meditating, this capacity will evolve.

Prem Michaela. Prem means love; Michaela means godly, divine, godlike. Love is the only experience in life which is godly, which is godlike. No other thing can be compared to God except love. Hence Jesus says: God is love.
We know something about love; we know nothing about God. The only way to experience something about God can only be through love. Love is the language we understand a little bit; God is the language we don't understand at all. Hence all the Buddhas, all the Christs, all the Krishnas, all those people who have become awakened, speak the language of love. That is translating God into an earthly dimension. "God" in itself remains a meaningless word. When somebody says "God" no bell rings in the heart, but when somebody says "love" many bells ring in the heart. The very word "love" creates a melody inside. The heart starts pulsating, starts beating faster. Even the word stirs something in the depths of our soul. But "God" is almost

meaningless. We have never tasted anything of God -- how can we understand the word? The word is understandable only if some experience is there to explain it. No word has meaning unless it has been experienced.

The very word "love" creates a melody inside. The heart starts pulsating, starts beating faster. Even the word stirs something in the depths of our soul. But "God" is almost meaningless. We have never tasted anything of God -- how can we understand the word? The word is understandable only if some experience is there to explain it. No word has meaning unless it has been experienced.

The word "God" to us is almost like the word "light" to a blind man. He hears it, he knows the word, he knows the literal meaning, but still he knows nothing of light. The word remains empty, with no content.

Love has to be the beginning, love has to be the door. And slowly slowly as love gathers intensity, as love becomes more and more prayerful, more and more refined, more and more passionate, one starts having first glimpses of the divine, of the God. Love is the only proof of God.

The atheist is to be pitied. People get angry at atheists -- that is foolish. Those people simply prove that they don't know what God is. Their being angry at the atheists simply shows their own ignorance; otherwise they will feel great compassion. The atheist is simply saying that he has not known anything of love yet. He may be talking about God, he may be saying that there is no God, but what really is the case is that he has not experienced love yet -- because if you experience love you cannot deny God. It is impossible! Hence atheism is not a philosophical attitude; it is a pathology. It is illness, it is a psychological state of disease.

To know love is to know God. Of course in the beginning it is very vague, surrounded by great mist. In the beginning it is just like twilight, neither day nor night. The night is gone, the sun has not risen yet -- that is the state of love. But the sun is not far away; it is just on the horizon. The horizon is getting red, the East is becoming colorful.

For sannyas in the East we have chosen the color orange because it is the color of the dawn. The night is over, the day has not yet come, but the horizon in the East is becoming orange. It is the first message that the sun is not far away. It is just coming up, it is just on the way... it has arrived! The color that spreads in the east is the first indication that "Rejoice, the day has come!"

Anand Michael. Anand means rejoice; Michael means godlike -- rejoice because you are godlike. There can be no other greater benediction, there can be no other greater gift.
We are made in the image of God. We may have fallen, we may have gone astray, we may have turned our back towards God, but that doesn't make any difference as far as our essential being is concerned. All our wrongs are only accidental, trivial, but our essential core remains untouched by them. Our essential core remains absolutely above them. The essential core of a sinner or a saint is not different, it is exactly the same. The accidental character is different: the sinner is a sinner and the saint is a saint. The saint has cultivated certain qualities which society thinks and believes are good. Hence in different societies different people are thought to be saints.
For example, a Christian saint may not be thought by Hindus to be a saint, and the Hindu saint may not be thought by the Christians to be a saint, because different societies in different climates, in different historical evolutions, have evolved different ideas of what is good and what is not good. For example, a Jain cannot believe that a saint can drink wine; but Jesus drinks. That is enough for a Jain to reject Jesus totally. Not only that he is not a saint, he is a sinner! To drink wine is impossible to conceive for a Jain. He cannot drink even water in the night, water also only in the day. He cannot eat in the night. His saint eats only once a day. And Jesus used to love eating, drinking. Late in the night the parties will continue! And all kinds of people used to gather -- the gamblers, the drunkards, the prostitutes! Now, no Jain can think that this man is a saint, what to say that he is

a Christ? No question of his being a Christ -- he is not even a saint, not even a gentleman! And that's what Jews thought about him, otherwise they would not have crucified him. Socrates is not thought to be a saint by the people who poisoned him. In fact he came at least twenty-five centuries ahead of his time. He would have been needed today. He would have been loved, respected. He would have been thought a great saint. But at that time the court decided that not only that he is immoral, he makes other young people immoral. He is dangerous to the society; he has to be removed. He cannot be allowed to exist, he will poison the whole society. And the only wrong thing that he was doing was that he was creating suspicions and doubt in people's minds about long-cherished beliefs, superstitions. He would have been loved now. Nobody would have been worried by him, because those beliefs are already discarded; nobody believes in them. People would have listened to him more lovingly. Times change, values change. Different societies, different ideas of good and bad -- but those are all accidental. Accidentally Christ is different from Buddha, but essentially not; and my insistence is on the essence. Rejoice; essentially you are God, essentially everyone is divine. And don't be too much concerned with the accidental. Good if it is good, but nothing is much wrong if it is not good. Good if you can adjust with the society surrounding you, but if you cannot, no need to bother. Of course then you have to be ready to sacrifice, you have to be ready to suffer, but sometimes suffering is better than compromising. But each has to decide on his own.

My emphasis is on the essential. I have to provoke the essential in you. And I am not concerned about the accidental: whether you drink, or you eat late in the night, or what you eat; that you have to decide, that is your life. And it is so insignificant that one has to just look to one's own needs and the society in which one exists and see how one can live more conveniently without creating too much fuss about small things, this way or that.

That's why I don't give any character to my sannyasins: I give them only consciousness.

Anand Manu. Anand means bliss. Manu, in Indian mythology, is the first man, just as in Hebrew Adam is the first man. But the word "Adam" is not very beautiful; it simply means dust. God made man out of dust, then he breathed into him life. Adam means mud, dust, earth. The English word "human" also means the same -- humus, dust, earth. It emphasizes the material part of man.
Manu means consciousness. The English word "man" comes from manu. It emphasizes the other part, the more important part, the more essential part, the very core. The body is only a temple; residing in it is a deity. Manu emphasizes the deity within you, the God within you, the consciousness within you.
The body can be created, but consciousness cannot be created, so it is perfectly a right, significant story that God created man out of the earth; the body can be created. But he never created his consciousness. He has to breathe his own consciousness into man, he has to pour his own being into man. That cannot be created. So real man remains uncreated, only the superficial part of man is a created part.
And if God could create it, sooner or later scientists are going to create it; they have almost succeeded. But by creating a human body if they think they have created human soul they will be utterly wrong. Whether the body is created naturally in a mother's womb or is created artificially in a test tube makes no difference: it is always God who breathes life into it. Life enters from the beyond.
Manu emphasizes the beyond. So your name will mean blissful consciousness, blissful beyond.

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #17

20 June 1979 pm in Chuang Tzu Auditorium

Deva Pritama. Deva means God; Pritama means beloved -- God's beloved. Yes, to be a sannyasin is to become a beloved of God.
Sannyas is not anything less than a love affair -- more, certainly it is, but not less. It is mad, mad, mad love... and a madness that is absolutely incomprehensible, a madness that is not a pathology but the ultimate in health, in sanity, in being whole.

Love is mad and blind, but love's madness is far more superior than the so-called sanity. The so-called sanity is mediocre, mundane, superficial, accidental. The madness that love brings is supra-mundane; it is sacred. It is not of this world; it is a penetration of the beyond. That's why it looks mad, because it is not graspable by reason. It is not irrational really, it is super-rational, but super-rational or irrational to the reason both look alike. In being irrational you fall down from reason, in being super-rational you rise above, but in both the cases reason is no more your abode. And reason condemns both, and reason calls both abnormal; but it is not abnormal.
In fact the normal humanity is very abnormal because it is not attaining its potential. The potential can be attained only through love -- love of the ultimate, love of truth, love of God. And just as love brings madness it also brings a kind of blindness, but a very strange kind of blindness, a very mysterious kind: a blindness that knows how to see, a blindness that can see the unseeable, a blindness that is capable of seeing in the dark, in the dark night of the soul -- a blindness that is not really a blindness but real insight. Love is mad, love is blind, but both are blessings. And if one is mad and blind enough, only then one attains to that high status of being a beloved of God.

Deva Rita. Deva means divine; Rita means a child of light. Your full name will mean a child of divine light. It is immensely significant because it is the truth. We come from eternal light; we are born out of it and we go back to it. It is the very stuff we are made of.

Physicists and mystics both agree about it -- this is the only point they agree about -- that existence is made of light. Physicists call it electricity; that is their name, technical name, for the same reality. Mystics call it divine light; that is their way, their poetry. But both indicate to the same thing: that light is the most fundamental principle of existence.

And we can reach to it in two ways... through science; but then you are outside, just a spectator. You will know much about light but you will not know anything about yourself, the knower. The other way is the way of the mystic: to go deep down into one's own being and to know the light there -- not as an object but as a subject, not something outside there as a scene, but as a seer.

And when one comes to know the inner light, then there is no death, no time, no misery. The doors of the paradise are opened, the paradise lost is regained.

Deva Connie. Deva means divine; Connie means constancy, perseverance.

Life looked from the outside is just a flux: everything goes on changing, nothing is constant. But looked from within nothing ever changes. The innermost core of your being is always constant; that is the unmoving center of the moving world.

Newton is reported to have said that "If I can find an unmoving center I can change the whole world." But he could not find because he searched in the wrong direction; he searched in the without. There you cannot find -- nothing ever remains the same even for two consecutive moments. Change is the law. Even if you don't see, things are changing. Not only rivers and oceans but even rocks and mountains are changing -- slow change, invisible change, but the change is constantly going on. And because there is

change there is death; change cannot happen without death. Change means something dies and something else is born; one thing dies, another is born. Change is the passage between death and birth.

But deep inside you, where Newton never looked, otherwise he would have found... because Buddha has found, Jesus has found, Lao Tzu has found, Zarathustra has found, why not Newton? But he never looked within. It can be found only in the world of the within. If you go deeper, you go farther and farther away from change. And there is a point, a single point -- call it your self, soul, consciousness, your truth -- from where you exist, from where you get all your life energies. It is constant, absolutely constant. It is simply the same, always the same.

That's why a strange phenomenon is experienced almost by everybody: that if you close your eyes and look within you cannot decide how old you are. Young, old, you cannot decide; twenty years old or twenty-one or fifty or sixty or seventy, you cannot decide. If you look within you simply are... no age. You are the same as you were when you were a child. Now you maybe eighty years old.

In the innermost core of your being there is something that is always the same, unmoving. That is the center of existence, the center of the cyclone. Outside is the cyclone, inside is the center. And once you have known it, you have known that there is no death, because the constant cannot experience death; it cannot experience birth either. It knows no birth, no death. It has been always.

There is a very strange statement of Jesus. Somebody asked him, "What do you say about our great father, Abraham?" And Jesus said, "Before Abraham was, I am." Now, there is a gap of at least three thousand years between Abraham and Jesus, but his statement is tremendously significant. He says, "Before Abraham was, I am." He is indicating to the timeless, to the eternal, to the innermost, to the deathless. That's exactly the meaning of Connie, and that is the search. That's why you are getting initiated into sannyas -- to search for the center of the cyclone.

Anand Antonio. Anand means bliss; Antonio means priceless.

Bliss cannot be purchased; it is untransferrable. Nobody can give it to you, nor you can give it to anybody else. You can attain it, but it is not a commodity in the market; you cannot purchase it. It has to be attained within you. It is the kingdom within you.

And once you have attained it you will know, that "Why I was unnecessarily begging here and there, why I was suffering?" The whole thing seems to be a nightmare. You had the priceless within you, the inestimable within you, the immeasurable within you. You had all that is needed to be fulfilled, and still you were groping and asking and begging because you never looked within.

And the more you search outside, the farther away you go from it. Otherwise it is so close by; not even a single step is needed to be taken. If you can stop all desiring, all dreaming, all thinking, immediately in that space you would have attained the priceless... because in dream you take steps away from yourself, in desire you go farther away. And that's what thinking is all about: going always somewhere else, remaining occupied somewhere else, with something else, never being alone with yourself. That's what thinking is. The whole business of thinking is keeping you occupied so that you are never left alone with yourself.

If you can be alone, this very moment the kingdom is yours. And once it is attained it becomes really very unbelievable how many lives we remained as beggars -- crying, weeping, knocking on others' doors, and finding nothing except frustration. Once you have found it, it looks like a nightmare. And the deeper you go into it, it starts looking not even your own nightmare; it starts looking as if somebody has told you about his nightmare. The deeper you go, more and more unbelievable it becomes -- your whole past existence. Finally it seems as if it is not only the second person who has told you, but maybe the thousandth. Farther and farther away becomes the reality of all the past; it is no

more your reality. When your reality is experienced, the reality that mind has created out of desire starts evaporating.
It is because of this fact that in the East the mystics have called the world maya, illusory. Not that it is not, but once you attain to your inner kingdom, everything that you have lived, that you had desired, dreamed about, everything in toto becomes so irrelevant, so meaningless, so futile and so unreal, that it has to be called illusory.
Let sannyas be the beginning of your inner search. It is not a formality, it is a commitment: a commitment not towards me, but a commitment towards your own inner truth.

Anand Gandharva. Anand means bliss. Gandharva in Indian mythology are the musicians of God, those who play music for God -- just like Chaitanya Hari! Your name will mean blissful, divine musician. And that has to become your lifestyle, that has to become your very consciousness. Religion to me is creativity. And all creativity basically is musical. Only the medium differs: the poet creates music through words, and the sculptor creates music in stone, and the painter through colors but basically art is music. Music is the foundation of ail aesthetics and all creativity.
Lovers are in music, in a kind of harmony, not knowing how and why. But both have fallen in a certain tune, in a certain rhythm. If they know how, they will become meditators. Then their love will start reaching higher and higher. Then it will not be confined to individuals. Then it will not have any objective focus. Then it will not be a relationship but a state of consciousness One loves, it doesn't matter to whom -- to the trees, to the stars, to the rivers, to people; one simply loves.
It is significant that Jesus says: Love your enemies. I have always wondered... there has been some mistake. And Christians have made it a moral commandment: Love your enemies. But to me, Jesus must have meant something else. How can you do otherwise? If you love, you have to love your enemies. If you love, you love! It is absolutely

irrelevant whether the other is a friend or an enemy. Love knows no distinctions and love makes no conditions. Love is a sheer joy for its own sake.

The painter is in love with colors, the poet is in love with words, and so on, so forth. All creativity is love and all creativity is music. Between these two words the whole world of creativity can be explained -- love and music. Love for the music is creativity.

And my sannyasins have to be creators, not escapists. Create in whatsoever dimension you can, but act in such a way that each act becomes creative. Even if you have to destroy, only destroy to create.

Destruction is bad when it is for its own sake. When you start enjoying destroying then it is violence. But if you are destroying only to create, then it is non-violence. Certainly the sculptor has to destroy much. Chunks of the stone have to be taken out of the rock, only then a statue will be born, will be revealed. But it is not destruction. Destruction in the service of creation has a beauty. It should not be the master.

Create in all possible dimensions. And a person who is creative in one dimension becomes creative in many dimensions, because creativity has a flavor. Once you have tasted it, whatsoever you touch, your very touch imparts some creation to it, something new to it. All are inter-linked. If you have known one dimension of creativity, you have known all. Only the poet can understand the painter and the painter can understand the poet.

But music is pure creativity. Words have limitations; sounds have none. Words belong to particular languages -- sound is universal. Even trees are affected by music, birds are affected, animals are affected. Sound is the cosmic language. If any prayer can reach to God, it can reach only through music, not through words. Or even if it reaches through words, it will reach not through the words in themselves but through the music that surrounds those words.

Your name will remind you again and again that life has to be a music, and then it is religious.

[The new sannyasin tells Osho a joke about a doctor advising a depressed patient to see a famous clown to cheer himself up. It turns out the patient is the clown himself.]

It is not a joke.
It is a very very real phenomenon. Clowns are not happy people, that's why they are clowns: they are trying to hide the reality from themselves. By making people laugh they try to forget their tears, their sadness. That's a way of escaping from their reality.
Friedrich Nietzsche is reported to have said that, "I laugh, not because there is laughter in my heart but just to prevent my tears. If I don't laugh I may start crying."
Jokes are not jokes. Jokes have a very deep-going import, a tremendous significance, which has not yet been understood. Everybody is hiding behind masks: the clown is hiding behind a mask, and the psychiatrist too; he may be the most mentally ill person in the world. More psychologists commit suicide; the number is almost double. And more psychologists, psychoanalysts, psychiatrists go mad than any other profession; the number is again exactly the double. Why it is so? Maybe in the very first place they became interested in psychology because they were disturbed. They became psychoanalysts to help others, so that they can forget that they need help in the first place themselves.
The old dictum is very significant: Physician, heal thyself. But it is very difficult for the physician to heal himself, because he may be the physician only because he is ill. It is very difficult to find a physician who is not ill.
If you can find a person who has no tears in his being left, then he has a right to laugh. But his laughter is totally different: it is compassionate, it is loving. Otherwise people's laughter is vulgar, violent. Their laughter is destructive. They are always laughing at others. It is egoistic.

When a man like Buddha laughs or tells a joke, it is totally different; the quality is different. It may be the same joke, but the quality is different. There is great compassion, understanding. And his laughter has nothing to hide; his laughter is just opening his heart.
It is a beautiful joke, but it is not a joke, remember: it is a truth. It is very ironical that jokes contain more truths than the Bibles. Read a joke almost as sacred scripture!

Ananddevi. Anand means bliss; devi means goddess. Bliss is the ultimate state of consciousness, of divinity, of godliness. The mystics have defined the ultimate truth as satchitanand. Sat means truth, chit means consciousness, anand means bliss. When you enter into the world of reality, first you encounter truth, next you encounter consciousness. Truth melts into consciousness; it becomes your consciousness. It is no more separate from you; it is you. It is no more your truth; it is you. It becomes consciousness; it becomes subjective, subjectivity.
When you still go deeper, then the third and the ultimate layer is touched. Then consciousness is no more just consciousness. It is full of bliss, not only full but overflowing. Bliss is the ultimate experience of God.
But the religions down the ages have been doing such harm to people by telling them to be serious, sad somber. They have created a very very long-faced religion. Their saints are not able to laugh, not able to sing not able to dance. What kind of saints they have created? Zombies, dull and dead, crippled and paralyzed.
My sannyasins have to be dancers, lovers, celebrators.

[A sannyasin, leaving, says: I haven't felt connected to the energy while I've been here this time.
Osho checks his energy.]

It is not a question of not being connected with the energy. You were connected but you could not feel it because you

were expecting too much. Your expectation came in the middle, became a wall, a very thick wall .
Expectations are in the head and the feelings are in the heart. And if the head is completely silent, unbuzzing, only then you can feel the connection. The connection is there. You could not feel it because you were too much in head and you were expecting more.
First time it was easy because there was no expectation. First time it is easy for everybody; next time it is difficult, third time it depends. If you are intelligent it will be very easy, if you are unintelligent it will become more difficult. But second time it is difficult for everybody. Third time it is up to you.
Drop next time when you come. Come with no expectation. Just enjoy being here! What is the need of being connected? Don't make it a need, don't make it a desire. If it happens, good; if it doesn't happen, good! And then it certainly happens. And when you are not searching and seeking and desiring it, it comes. It always comes when you are not expecting; unexpectedly it comes.
It always comes as an uninvited guest, remember. If you invite it is very shy, it hides. If you seek and search, it is feminine; it escapes. One has to learn to wait in utter patience. And then suddenly, from nowhere, it is there. And when it is there, don't start patting your back, otherwise you will lose again. When it is there, don't start bragging inside yourself or outside, otherwise you will lose it again. When it is there, don't make much fuss. Take it for granted, simply say to yourself, "So what!" and it will be coming more and more.
Next time be a little more careful, that's all... but it happens to everybody.

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #18

21 June 1979 pm in Chuang Tzu Auditorium

Love is not something which we can create; it is something given. It is inbuilt in our very being. It is not something that we produce later on; it comes with our birth, it is a natural energy. We may deny it expression; then it becomes a repressed force. It can turn sour, bitter, poisonous, if it is repressed. If it is not repressed it is grace, pure grace, beauty, bliss, benediction.

And these are the only two ways to live life: either one can live a life which represses love... That's what ninety-nine point nine percent people are doing and have been doing down the ages -- a life which is against love. But how life can be really life if it is against love? It is far more better to die than to live without love; it is far more worse than death.

Life is life only through love, because of love. Love is the indwelling spirit of life; without it life is an empty house. Life is a corpse if love is not there. But people have decided to live lives without love, because a life without love is more convenient, more comfortable, more secure, safe. A life without love needs no intelligence, needs no courage, needs no risk. It is mundane and mediocre, but safe, certainly safe, and people are so much interested in safety that they are ready to become dead. If everything is insured they are ready to enter into their graves right now. If somebody can take all the risk of life, they are ready to lose life itself.

It is stupid, but that's how man has behaved up to now. Man has not proved himself an intelligent being. Utterly stupid, that has been our past. And if something very radical is not done immediately, that is going to be in the future too.

Sannyas is a radical standpoint. It is changing your whole life pattern. It is living love. That's how I define sannyas: a life dedicated to love, a life utterly committed to love, a life totally dissolved into love. And then there is grace, great grace descends.

Anand Sean. Anand means bliss; Sean means God's gift. Bliss always comes as a gift; it is not an achievement. Hence nobody can brag about it, because it has nothing to do with you at all, it is not your doing. It happens, it is a happening. And it happens only when the doer completely ceases. When you are not in a state of doing, only then it happens. When you are not in a state of doing you are not, because you are nothing else than the doer. When all doing ceases, the doer disappears. It is not an entity but an illusion. And the doer is the base of our ego. Doer gone, the ego is found nowhere. And in that empty space bliss descends, comes as a gift of God.

One cannot make it a goal and one cannot be ambitious about it; if one is, one is going to miss. All ambition has to go for bliss to happen and all goals have to be dissolved for bliss to happen. In fact one has to disappear for bliss to happen. You cannot be blissful: either you can be you or you can be bliss. You both cannot exist together. Nobody can say "I am blissful" because the I is not found there.

The really blissful person says "I am bliss" -- not blissful. He has to use the words "I am" because of the convention of language, otherwise he will simply say "bliss" no reference to I. It never happens in that context. I is the barrier, the root cause of misery.

A sannyasin has to learn to undo the mechanism of the ego. Slowly slowly, chunk by chunk, it has to be dropped. And the day the whole ego is gone and there is utter silence, in that silence comes the dawn. Bliss simply pours in, and one bows down in deep thankfulness because the gift has arrived, and in the gift, God has arrived. The gift proves the giver, and only the gift proves the giver.

Deva Yme. Deva means God, Yme means protector -- God is the protector, God protects, God is protection.

We live in unnecessary fear. We live in an imaginary world of worries. We go on spinning and weaving new worries, new fears. We are tremendously efficient in creating anxiety

and anguish. And all is baseless, because we live in a universe which protects, which is a mother.
God is more a mother than a father. The people who thought of God as a mother were closer to truth than the people who thought of God as a father. Hence all the religions that have thought of God as the father became institutional. It was a byproduct of their idea of God. Father, the very idea of father, is institutional, it is not natural. The phenomenon of the mother is natural. Father is a social convention, invention of our own making; it is a social institution.
There was a time when there was no institution like the father. And there will be a time again when the institution will disappear, because no institution can be forever. Its relevance has already gone, it is becoming a burden; but the mother is going to remain. And God is more a mother.
This universe is not alien, is not inimical. How it can be inimical to us? -- we are born out of it, we live in it, we are it. Hence the protection: it cares. And to come to a tacit understanding of this fact -- that the universe cares -- is to become a sannyasin. Then one is no more worried about security, safety. Then one is simply no more worried. One lives moment to moment and trusts life. That utter trust makes one blissful.
And that's what you have to learn here. That's my only teaching: trust existence, trust life. Trust is the door to truth.

Anand Amrisha. Anand means bliss; Amrisha means goddess of immortality. The full name will mean goddess of bliss and immortality. And both are the same: to be blissful is to have a taste of immortality.
Bliss is eternal; it is not a temporal phenomenon. Bliss does not happen in time; it happens beyond time, thousands of miles away from time.
Friedrich Nietzsche has reported one of his experiences; it is of great importance. Moving in the mountains one day, suddenly he felt that he is being uplifted. He could not

believe it himself -- not uplifted from the earth but uplifted from time. It is a very strange experience to be uplifted from time. And he says he felt thousands of feet above time. He could not abide there because he was not a meditator. If he had known a little bit of meditation he could have remained there, he could have made his abode there. But because he was not a meditator, and it was just an accident -- just the silence of the mountains, the beauty of the trees, the color, the pure air... A certain climate, a certain chemistry inside him, may have coincided, and it was just an accident that he felt rising above time.

He fell down and went mad! If one goes above time without a right method, without a certain direction, without any preparation, that is bound to happen. It has happened to many people, not only to Friedrich Neitzsche. People have found mysterious experiences accidentally, but then those experiences are so disorienting that when they come back to the earth, to the normal world, they cannot settle any more. Something has gone so deep in them, they can never be normal again. And they don't know how to reach to those peaks that had happened, they don't know how to climb back. They don't know the way that leads. They don't know how it happened at all in the first place. It happened almost without their knowing.

Sannyas means moving towards timelessness with a method, with consciousness, with deliberate effort, with full awareness. Each step has to be taken with determination, with awareness of all the consequences. And one has to move very cautiously. As you go higher you have to become more and more cautious, because if you fall from the height you will be destroyed.

That's what happened to Nietzsche: he was destroyed because of this beautiful experience. The experience would have made him a Buddha had he known the way to it. Had it not been just accidental he would have never fallen down, he would have remained on the sunlit peaks.

Bliss is a non-temporal phenomenon. One has to go beyond time, only then one knows bliss. And to go beyond time is to

go beyond mind. To go beyond time is to go beyond past and future. To go beyond time means to live moment to moment, utterly in the moment.

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #19

22 June 1979 pm in Chuang Tzu Auditorium

Anand Franz. Anand means bliss; Franz means freedom. Bliss is a state of freedom; misery is a state of bondage. The more limited we feel, the more miserable we are. The more unlimited we feel, the more blissful. Freedom means a state of no limit, a state which has no boundaries, no China walls surrounding it.

Hence if we remain identified with the body we can never be blissful: body is very small and limited and we are vast. Ordinarily people think we are in the body. The truth is just the contrary: the body is in us. We are bigger than the body; the body is only a tiny part of our being. We are a bigger circle, and the body is just a small point in the bigger circle. To get identified with the body is to become too much limited, is to live in a prison cell, a dark cell. It creates misery.

To be identified with the mind is a little bigger, bigger than the body, has a little more rope, can wander here and there, but still it has limitations. It cannot go into the unknown; it remains limited to the known. Knowledge is its limitation: it cannot move beyond its knowledgeability. And the truth is unknown, and truth cannot be reduced to knowledge. Hence becoming identified with the mind, although it gives a little more freedom than the body, it is only a difference of quantity. Still one is limited. Soon one finds that that too won't do.

In fact any identification won't do. One has to learn to drop all identifications -- with the body, with the mind, with the religion, with the state, with the church, with the country, political, religious, philosophical, any kind of ideology that gives you a limitation -- all those things have to be dropped. When all ideologies are gone, knowledge dropped, identifications cease, then one is freedom and one is bliss. They both come together, aspects of the same energy. On one side it is freedom, on another side it is bliss.
In the East, the ultimate state is called moksha, absolute freedom. No western language has any equivalent term. The western mind has divided human possibilities into three: the earth, the hell, the heaven. In India we have brought the fourth state: moksha, absolute freedom from all limitations... because hell is a limitation, so is heaven. In hell it is misery that limits you -- in heaven it is pleasure that limits you, but in every way whether you are in heaven or hell, you are limited. They are not worth seeking and searching.
One need not be afraid of hell and one need not be desirous of heaven. One should long only for one thing: utter freedom, moksha, because bliss is possible only in absolute freedom. Absolute freedom is bliss.

Satyam Lise. Satyam means truth; Lise means God. Truth is God; there is no other god than truth.
The word "God" creates trouble: it immediately gives a sense as if there is a person, and one immediately starts thinking of the form. Hence all kinds of idolatries are born. Idols are made, images created, temples raised -- worship, ritual, prayer -- the whole nonsense, just because we use the word "God"! It is better to use the word "truth," because then there is no need of any image.
And the moment we say truth, our whole approach becomes different. Then it has to be discovered, not worshipped. Then it has to be found, not prayed to. You cannot pray to truth; it is utterly pointless. And there is no need of the priest. The whole business of religion can disappear from the earth if we

change back from God to truth. And then there is no question of a Christian and a Hindu and a Mohammedan. It is the image of God that divides people. You have one image, I have another, then the division arises. The Christian says God is this way, and the Mohammedan says no. And there are three hundred religions on the earth, and no religion is true. All the religions have falsified the great Masters. Christianity means the people who have falsified Christ and Buddhism means the ideology that has falsified Buddha. These people -- Buddha, Christ, Krishna -- are all for truth not for God. But in the ancient days God was equivalent to truth.

God literally means that which is. It means truth, but it has taken wrong associations. Priests have used and exploited the word too much.

So you forget about God, you start meditating on truth. Truth needs no mediator, no agent to go in between, needs no priest, no prayer. Then what it needs? It needs a silent mind, it needs an innocent heart. It needs the childlike quality of wondering. And if one can have the eyes of a child again, truth is immediately available. Jesus says: Unless you are like a child you will not enter into my kingdom of God. One has to be reborn. Sannyas is a rebirth.

From this moment, feel again the wonder that you used to feel when you were a child. Look with fresh eyes at things, not with knowledge. Look with innocence. And then the trees and the birds and the animals and the people, everything starts taking a majestic form, a mysterious quality.

It depends on you whether you live in a material world or you live in a spiritual world. It depends on your eyes, it depends on how you look at things. If you look through knowledge, then the world is just flat, with no mystery. But if you look with wondering eyes, it is an inexhaustible mystery.

And that is truth -- inexhaustible and mysterious. And to move into it is to move in a totally different dimension. It has nothing to do with the mind; it has certainly something to do with the heart. Nothing to do with logic but certainly

something to do with love. Truth is revealed in a state of love.

Prem Deviko. Prem means love; Deviko means goddess -- goddess of love.
Man is capable of becoming a god, and less than that is not going to satisfy. Man has the potential of becoming a god. Less than that will fall short of the potential and one will go on feeling something is still missing.
That's why millions of people go on feeling something is missing, although they have everything that is possible -- money, power, prestige, all kinds of gadgets that science has made available. Nothing is lacking as far as material things are concerned; still a tremendous emptiness, something is missing. They may have beautiful families, nice children, good relationships, friends, and still there is no meaning in life; life seems to be utterly meaningless. And they go on stuffing themselves with the same things more and more, as if quantity is going to make any difference. You have two cars, you can have four; you have two houses, you can have six houses. You can have a bigger house. You can fool around and can have many love affairs. This is just going after quantity: one woman is not satisfying, one man is not satisfying, then find another. Maybe something is wrong with this partner, so go on chasing. But the whole chase is for quantity and quantity makes no difference. It is not a question of having one woman, two, three, four, five. It is not a question of having one car or six cars.
It is a question of fulfilling your potential. One has to come to a flowering. And when man flowers he is a god, when woman flowers she is a goddess. And the flowering happens through love. The beginning is love, the middle is love, and the end is love. Love is the seed and love is the tree and love is the flower.
If love becomes your style of life it will change the quality, not the quantity. Logic works in the world of quantity, and love transforms the quality of your being. That is the only phenomenon which changes the quality of your being,

nothing else can do it. Love is a magic, love is the ultimate alchemy. And it is only through love that man has attained to the ultimate heights and the ultimate depths together.
Fulfillment is possible only when nothing in you remains potential, everything becomes actual, when you are not exhausted. One can be exhausted also, and nothing is left inside. That is a negative state. That's what is happening through gaining more and more things: people become exhausted, tired. But tiredness and exhaustion and being spent in futile exercises can leave you only in a state of darkness.
One has to bloom, one has to release one's fragrance to existence. What the existence has given to us, we have to return it back. We have to offer it back to God. When the offering is total, one is fulfilled. And that state of contentment is benediction.

[A sannyasin arriving has difficulty saying what he wants to say.]

It is certainly difficult to say yes! It is nothing special, it is absolutely normal. No comes easy. It is very ordinary, because to everybody no comes easy. And it comes easy because nos satisfy the ego; ego feeds on nos.
Yes is difficult because it is the death of the ego. In a single, total yes the ego can commit suicide. And there are two ways of committing suicide -- either wholesale or retail!... Wholesale -- in a single leap, or slowly, very slowly -- that is retail! You can choose, and I am happy either way. But the ego has to go sooner or later, and sooner will be better.
Do the groups, meditate. Yes will become possible, because it has so many treasures in it. No is empty; it satisfies the ego because ego is also empty, and emptiness can live only on emptiness. Yes is so rich, multidimensionally rich. It has all the beauties and all the blessings of life. Yes contains the whole God and the whole kingdom of God.
You can remain with the no; you will remain poor. With the no you will remain a beggar; with the yes you can become a

king. This is a paradox: that by surrender one attains victory, by dying one is reborn. And unless you die you cannot enter into my kingdom of God!

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #20

23 June 1979 pm in Chuang Tzu Auditorium

Anand Ron. Anand means bliss; Ron means power. Bliss has a power of its own, very different from any other power, qualitatively different from any other power. All other powers are destructive, violent. Bliss has a non-violent power, the power of love. Bliss has the power to bless others. It is not destructive, it is creative energy; it only creates. It is feminine, not masculine. The masculine power is aggressive; the feminine power is receptive.
Bliss is capable to receive the infinite, the God. Its power is not that of snatching away, forcing things. Its power is of spontaneity, flow, let-go. Its power is not in pushing the river but going with the river, becoming part of it, flowing with existence inseparably.

[The new sannyasin says: My future worries me.... Everything's unknown.]

The unknown can never create any fear. How you can be afraid of the unknown? You don't know it, so you cannot be afraid of it. Fear is not of the unknown but of losing the known. We wrongly think that it is of the unknown -- it is always of losing the known. The known is known; and we have our comforts and securities and safeties and our involvement with the known, our investment with the known. And we are afraid of losing it, we are afraid of

moving away from it. That is the fear -- of losing the known. We call it the fear of the unknown; that is not right.
The unknown can only excite you; the unknown can only challenge you. The unknown can only provoke and seduce you for a pilgrimage. It can call you forth, but it cannot make you afraid. It is always the known, and the fear arises because you will have to lose it if you go into the unknown.
Once you understand the problem rightly it is almost solved. To understand a problem exactly is to solve it. And if you remain in a misunderstanding about the problem itself, then the solution is very far away. Then it is almost impossible, because you are moving in a wrong direction.
Now to say that "I am afraid of the unknown" is to create a false problem, and you will never be able to solve it. Change it! The problem is, the fear is of losing the known. Once rightly the problem is pinpointed, things become simple.
Then the second thing to be asked is: what is there in the known that you are so much afraid of losing? What it has given to you? What it has made you? Then search into it, and you will not find anything; it has not given you anything. Then why be afraid of losing that which has not given anything? It only promises but never fulfills any promise. It goes on postponing till death arrives.
The past has not given you anything. In fact it is good to get rid of it. It is good to learn the ways of the unknown, because the known is known. Even if it has given something to you and you cling to it, it will be only a repetition, and repetition can never satisfy. Each time it is repeated it gives you less and less and less. It follows the law of diminishing returns.
You saw a film; it was beautiful. You want to see it again -- it will not be so beautiful now. It will be a repetition. It was really beautiful because it was unknown. The first time you saw it, it was not known. The beauty came out of the unknown. Now you want to see it again, you want to repeat -- you have become greedy. It was such an ecstasy! You go to see it again. Now there is nothing because now it is known; the basic thing is missing. It was the unknown that

had given it the ecstatic flavor. Now it is known so the ecstasy is not possible. And if you see it a third time it will drive you crazy! And fourth, fifth and sixth and seventh... and you will be in the mental hospital!
That's how people have gone mad -- almost the whole humanity is mad -- repeating. The same thing, the same sex, repeating again and again in the hope that it will give you again the first glimpse, the first joy. It cannot! That joy was because of the unknown.
Once you understand that all bliss arises out of the unknown, how can you be afraid of it? You will be enchanted by it! You will continuously search the unknown and you will continuously go on dropping the known.
That's what I call a meditative mind: looking into things, inquiring into the root causes, and then following your understanding. If you watch deeply, this is a simple truth: die every moment to the past so that every moment remains new. With the new is life; with the old is death.

Anand Kazuhiro. Anand means bliss; Kazuhiro means harmony. Bliss is a state of harmony, misery just the reverse -- a state of discord.
Man can live in both the ways; it is man's freedom to choose. We can live an integrated life, we can become an organic unity -- that's the whole purpose of meditation. Or we can remain a crowd: many minds, many fragments, no unity. And when there are many minds there is conflict, discord, a constant civil war. And when you are at war within yourself you are at war with existence too. As within, so without.
All these minds have to be dissolved into one mind. The whole crowd has to be melted into one single individual. Then the inner war ceases, and with it the outer too. That state is of harmony and bliss. Only in that state life is fulfilled.
Let that be the goal from now onwards. Always think of harmony. A sannyasin has to become a beautiful music, and it is our birthright to become so.

Deva Aida. Deva means divine; Aida means bliss -- divine bliss.

Man can create, at the most, pleasure. Bliss is beyond man's creativity. Bliss always comes as a gift from God. It is always divine; it is never human. Pleasure is human; that's why our world is so full of pleasures. But pleasures don't satisfy; they can't. The longing in the heart is for the bliss. Pleasures are pleasant -- I am not against them -- but one thing has to be remembered: that they are playthings, toys. Man creates them -- just because man creates them, they cannot fulfill man. They remain below man. The creation always remains below the creator; the creation can never be bigger than the creator.

And the longing of the heart is something infinite, for something vast, for something tremendously powerful; something that will take you away from yourself, something that will come like a flood and will wash you and cleanse you and purify you, something that will shower on you from the beyond. Only that can become contentment. Bliss is divine. And never be misguided by the pleasures. They are good in themselves, good games to play with. But games are games; one should not expect much from them. They keep you occupied. A beautiful house, a beautiful family, children, husband, wife, friends, good company -- these are games. Play them as skillfully as possible, play them as artfully as possible, but remember they will not fill your life with contentment. They will keep you superficially occupied, engaged, that's all.

So remaining amidst pleasures of all kinds, never forget for a single moment that life is not only to play games. It has to achieve something very definite: it has to achieve something of truth. And that is possible only when we move beyond the human mind, when we put the human mind aside and bow down before the beyond. That is surrender and that is sannyas. In that bowing down, in that surrender, the beyond enters in you.

The entry of the beyond in you, and suddenly all that has been lying asleep inside you becomes awake... as if suddenly the sun has arisen on the horizon and all the birds are singing and the flowers are blooming.

Anand Smita. Anand means bliss; Smita means smiling. Bliss is more like a smile than like a laughter. It is very delicate and feminine. It is very deep but very delicate too, hence it is more like a smile. Laughter has a little violence in it, a little aggression in it. Smile is just pure grace, silent, a very very feminine gesture. So is bliss.
We cannot grab it and we cannot proceed directly towards it. That is the sure way to miss it. One cannot move towards bliss like an arrow, straight. One has to move indirectly. Rather than moving towards bliss one has to invite it. One has to become vulnerable, open, receptive. One has to prepare oneself and wait.
The more silently, the more happily, the more patiently, one is capable of waiting, it comes. It comes so silently that you cannot hear its footsteps. It comes like a breeze: you can feel the coolness but you cannot touch it. It is not a storm... a cool breeze. Hence I say it is more like a smile than like a laughter.
Remember that one has to approach very indirectly, just the way one falls in love with a woman and has to be very cautious. A little aggressiveness and the woman can shrink back. The woman has to be seduced very slowly, very lovingly; not even a hint should be given. So is bliss: bliss is a woman, it has to be seduced.

Deva Arupam. Deva means God; Arupam means formless. All forms are divine, but God has no particular form. In all the forms he exists but not in any particular form he is found. He can exist in all the forms because he has none. If he had a certain form of his own he could not have been all the forms; that would be impossible. He is so liquid that he can mold himself into millions of forms; that liquidity is his formlessness.

That's why all the idols made of God are imaginary. No image represents him, no image can represent him. And all the temples are false. And all the statues are poetic, aesthetic, but have nothing to do with truth. The Bible says God made man in his own image. The truth seems to be just the opposite: man has made God in his own image. Hence Hindu gods look like Hindus, and Chinese gods look like Chinese. It is our own imagination and a subtle game of the ego. We make God in our own image; that is a projection of the ego.

No statue is true, because God is this whole infinity, and the whole infinity cannot be represented by anything less than the whole. No map is possible of the universe. All maps will be partial; they will misrepresent. And if they start proving themselves to be the whole, they will be destructive, not helpful towards truth but hindrances. Whenever a partial truth starts proving itself to be the whole truth it is far more dangerous than a simple lie.

Do not go to any temple in search of God and do not bow down to any statue in search of God. God is all over. Bow down to the trees, bow down to the rocks! And if you can bow down to the rocks and the trees and the people and the animals and the birds and the stars, then there is no problem: you can bow down to the statue too. It is just a rock! Then you can go to the temple too because it is also part of the whole. Then there is no problem. But the emphasis should be on the whole, and the whole is formless. The only way to have a bridge with the whole is to go down deep into your own being where you will find a formless substance, a vital energy. That is your life, the spring of your life. And you will be surprised, that in this small body there is a formless element hidden. When we come to our own being we have come to the being of the whole, because at the center we all meet, we are all one. Only on the periphery we are different and separate.

Anand Gitama. Anand means bliss; Gitama means a song -- a song of bliss.

Life has to be lived as a song and not as a syllogism. Life has to be transformed into music, into rhythm, into love; only then one comes closer to God. Not by rituals, not by scriptures, not by being a Hindu or a Christian or a Mohammedan, but by becoming a song, a joy, a blissful dance.
Once this is understood, religion then is a totally different affair than one has been thinking about it or one has been taught about it. Then it has nothing to do with the established church. Then it has nothing to do with theology, it has nothing to do with the priests. It has something to do with your love, with your capacity to rejoice into small things of life.
Don't make religion a serious phenomenon; it is not. It is much closer to playfulness than to seriousness. A real saint is one whose heart is always in a state of singing, whose very breath is a dance.
And my sannyasins have to become songs, dances, rejoicers.

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #21

24 June 1979 pm in Chuang Tzu Auditorium

Deva Louis. Deva means God; Louis means victory. God is our only victory. Nothing else can make us victorious. Everything else ends in failure, unexceptionally. Without failure, everything falls into failure.
There are many illusions in life, very attractive, but they are attractive only from the distance. As you come closer you become disillusioned. But man is so foolish that even when he is disillusioned by one illusion he immediately starts projecting another, maybe of the same kind or maybe a little bit different, but basically, essentially, the same.

And mind goes on deceiving. Mind goes on saying, "If you have failed in this, that doesn't mean that you have failed forever. You may succeed in something else." Or, "This time you have failed -- don't be disheartened." Mind goes on giving you encouragement: "Try again and try again, again and again. Who knows? -- the third time, the fourth time, the fifth time, you may succeed. It is only a question of perseverance."

These are very beautiful arguments, but utterly baseless. Even if you try thousand and one times, nothing except God can make you feel successful, fulfilled, victorious. Sooner it is understood, the better, because time is saved, unnecessary misery is saved. And the same energy that we invest into illusions can become a dance, can become a song, can become rejoicing.

Sannyas is the awareness that only God succeeds that only God can be our victory. Sannyas is a one-pointed search for God, a concentrated effort to know the source of life... because the source is also the goal. By knowing it, all is known. By not knowing it, you can know all that is contained in all the libraries of the world and still you will remain ignorant.

Deva Sheri. Deva means divine; Sheri means beloved, loved one, cherished one, dear one -- beloved of the divine.

We may know, we may not know; God loves us. We may love him, we may not love, but God loves us. And by God I don't mean a person but the whole existence. And when I say God loves us I don t mean only human beings: God is love. Existence, this existence, is an ocean of love; it simply loves. It can't help, it can't do otherwise. It is because of its love trees grow, birds sing, rivers flow, and we are.

No other proof is needed. A rose flower is a proof enough; this bird singing is a proof enough. The starry night, the morning sun rising in the east, anything... an ancient rock standing so proud, so immensely proud, a bird on the wing, a symbol of freedom... anything is a proof, any and every

thing. The whole existence proves only one thing: that it is love.
But we can go on missing seeing it. We can remain closed. We may not receive the guest. It may come, it may knock on the doors, but we may not open the doors. And that's how millions of people are living: closed, hiding -- hiding from love, hiding from life, hiding from adventure, hiding from growing -- just hiding. Afraid of death, hence hiding from life, because life brings ultimately death. Afraid of pain, hence hiding from love, because love brings pain -- although that pain is a blessing. It cleanses; it is not a curse. And the death that life brings is not the end; it is a renewal. It is a rest and a resurrection. But people are hiding out of misunderstanding.
To be initiated into sannyas is to come out of your hiding places. Come out from all hiding places! Life is beautiful, life is a blessing. There is no need to be afraid. Trust!
And love that surrounds us -- we are breathing it in every breath -- can be known only if we also become loving, because only love can understand love. Afraid, we are not loving -- fear kills love -- and because we are not loving, we can't know. Even when we encounter love we can't recognize it, we don't have a feel for it; no bell rings in our hearts.
To know love, one has to become love. To know God, one has to become divine. We can know only that which we are; only being becomes true knowledge. Be love, and know love.

Prem Smito. Prem means love, Smito means smile.
Life can either be tears or a smile. And it all depends on us, it is our choice. We can choose misery... and ninety-nine point nine people choose misery, because misery has few things which bliss has not. Misery gives you nourishment for the ego. The ego feeds on misery, it lives and survives on misery. In bliss it simply melts, evaporates. Just as the sun rises in the morning and dew-drops start evaporating, just like that, as one feels blissful ego is not found at all. Ego can

exist only in the ocean of misery; it is an island in the ocean of misery. So if one wants to be egoistic he has to choose misery.

And misery is very convenient. One becomes accustomed of it, familiar, because it is a very small phenomenon. Repetitive it is: the same again and again. Like a wheel it moves: the same spokes come again and again.

Bliss is always new, non-repetitive. One never becomes familiar with it. One can never know that "I know bliss." One can only see... say, "Yes, few glimpses, yes I can smell." It never becomes knowledge; it always remains a feeling. And it is always moving into the unknown. It brings every day something new, a new gift. It is unpredictable, hence dangerous. You cannot control it, you cannot be the master of it.

With misery you are the master -- with bliss, bliss is the master. With misery everything is predictable and you can live a very calculated life. You can live almost mechanically, no fear of the new; it is the same old rut. And the mind feels very good with the familiar. With the unfamiliar, unacquainted, with the stranger, mind feels afraid. Even though it is misery, if it is familiar the mind is perfectly at ease with it.

But bliss is a stranger and always remains a stranger, because it comes from the beyond, it is not of this earth. It is untranslatable in the language of the earth. It visits, it comes, just like rays of light, but you cannot catch hold of it. And mind never becomes the controller, hence the mind is not interested in bliss. It is interested in misery, in creating more and more misery.

It may talk about bliss, it may even give you the feel that it desires bliss, but basically -- this has been my observation of looking into thousands of people's lives -- that even when the mind wants to be blissful, it is simply trying to create a new misery: that you are not blissful. Just a new misery, that "Now seek bliss, search bliss. You are not blissful. Your life is slipping by -- what are you doing?" It is a new kind of misery, a new kind of emptiness, but the mind is not really

interested in being blissful. It cannot be, because bliss is going to be a suicide to it.
One can choose the life of crying and weeping and screaming and misery: one will have a beautiful, strong ego. But for the ego that price has to be paid: one has to live in hell, because the ego can exist only in hell. Or one can choose to be blissful. One's life can be a smile, a song, a dance, but then you have to lose the ego. You can be in paradise, but you have to pay the price. The ego is the price.
Sannyas simply means that you are getting ready to drop the ego, that you are taking the first step towards egolessness. And the first step is almost half the journey, because the second becomes easier and third even more easier. And as you start moving into the unknown, tasting the joys of it, then you don't move slowly; you start running into it. Then all clinging with the misery and the known and the past simply disappears on its own accord. The sun has risen and the darkness is no more found.

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #22

25 June 1979 pm in Chuang Tzu Auditorium

Dhamma Klaus. Dhamma means the ultimate law, the law that keeps the whole universe together, the very core of existence, the center, the soul. And Klaus means victory. The only way to be victorious is to be with the law and not against it. One can choose to be against it -- that freedom is ours -- but if we choose to be against the law, we are committing suicide. It is a slow suicide -- one may not even become aware because it is so slow -- but only one dies against the law; one cannot live.

Life is with the law, and the more you are with it, the more alive you are. To be totally immersed in it is to know life at its ultimate peak, to know the climax of life, to know the orgasmic joy of life.
And millions of people are miserable for the simple reason they are fighting against something which is our very nourishment, which is our very life. If you fight with it you destroy yourself; you cannot destroy it. It is like hitting your head against a mountain: your head will be shattered into pieces. You cannot shatter the mountain by hammering it with your head.
The ultimate law -- call it God; truth, Tao -- is so huge, so enormous, that we are just drops against the ocean. The very idea of fighting it is stupid. The intelligent person surrenders: the unintelligent fights. And the beauty of surrender is that it brings victory. Fight brings failure, surrender brings victory.
And this is the whole message of sannyas: surrender. Surrender to the universe, surrender to the cosmic principle, surrender to God, and then nothing can destroy you and nothing can defeat you. Surrendered to the ultimate you become the ultimate. When the dewdrop disappears into the ocean it becomes the ocean. And that's what victory is all about.

Deva Ray. Deva means God; Ray means protection -- God is protection. We are continuously protected; with thousands of hands God protects us. Because the protection is so natural and so continuous, we never become aware of it. We become aware of things only which change. Change makes us aware, but the protection is unchanging.
You don't become aware of your breathing unless something goes wrong. If it is hard to breathe, you become aware. If you are feeling suffocated, the air is polluted, you become aware. If there is no air to breathe, you become aware, or if there is something wrong in the inner mechanism of breathing you become aware. You become aware only when something goes wrong.

But with God and his protection never anything goes wrong; it cannot go. It is always there silently; absolutely silent it goes on working. It surrounds you in the air. It comes to you in the sunrays. It reaches you in the moonlight. In thousands of ways it comes to you and nourishes you, protects you.

To become aware of this protectiveness of existence is of immense value, because the moment you become aware of this, a great trust arises and thankfulness, gratitude. That is the central core of a religious consciousness: gratefulness, gratitude, thankfulness.

The religious person is not the one who goes to the church every Sunday; that is only a formality, a pseudo kind of religion. The religious person is one who is twenty-four hours grateful to God, never forgets it -- that he protects, that he is available, that he is just by the side, that "I am never alone."

There is a beautiful anecdote in Mohammed's life. He is being followed by his enemies. He has only one friend with him and they both are trying to escape into the hills. They come to a cul-de-sac; the road ends. They cannot go ahead; a great abyss! They cannot go back -- the enemy is coming closer and closer. They can hear the sound of the horses, their steps. The noise becomes more and more noisier; they are coming every moment closer and closer and closer! There seems to be no escape. They hide in a cave. The friend is trembling, perspiring, but Mohammed is perfectly calm and quiet and collected as ever -- as if nothing special is happening, as if he is sitting in his home!

The friend becomes aware of the difference. He asks him, "Are you not afraid? We are only two, and the enemy at least one thousand. We don't even have arms with us. Our death is sure. Are you not afraid? We are only two and they are one thousand!"

And Mohammed starts laughing and he says, "You don't count rightly -- we are three: -- you, me, and God. And that is our protection. Hence I am quiet, calm, at home, because wherever I am, he is. Either he is my shadow or I am his

shadow, it makes no difference, but we are together. And if he is with me, what does it matter that the enemy is coming closer? What does it matter that the enemy has a big strength? It can't be bigger than God. And it is up to him to find a way. I trust him."
The moment Mohammed said, "I trust him..." he must have said with his totality. Such people live with totality, without holding anything back. It must have been one of those rare moments when a statement comes from your very guts. He said, "I trust him. It is up to him to protect or not to protect; that's not my worry." Immediately the noise started becoming lesser and lesser The friend was puzzled -- what happened? The enemy had taken some other turn; it was not coming to this side. Within minutes the noise disappeared.
I love this story! And that is the meaning of your deva ray: God is our protection. Trust, surrender.

Anand means bliss; Sagaram means the ocean -- the ocean of bliss.
Man appears only to be small, but he is not. From the outside he looks like a dew drop, but in his interiority he is an ocean. We are not confined in the body and we are not confined in the mind either. We are not confined at all. Our being is unlimited; it is immense, beginningless, endless. It is eternal. Birth is false, death is false, because we were before birth and we will be after death. They don't define us. Life does not start with birth and does not end with death. Millions of births and millions of deaths have happened in life. They are episodes in the life itself, turns. The river takes a turn; that does not mean that it dies. It moves in a new direction; that does not mean it ends. Even when the river disappears in the ocean it does not end: it only becomes the ocean
But this truth can be known only from the Inner. You cannot observe it from the outside. If you observe man from the outside he is just another kind of animal, very limited, really

tiny -- so much limited that if we think about limitations we will be shocked.
We exist between twelve degrees of heat and temperature -- between ninety-eight degrees and hundred ten. Just an expansion of twelve degrees, that's our whole life. Fall below and you die; go beyond hundred ten degrees and you die. Just if you are not allowed to breathe for two minutes you are dead. A bullet is enough to kill you. Just a stroke of the sword is enough to finish the greatest man.
If we observe man from the outside he is really very limited -- seventy years at the most. If you are not allowed to drink water you cannot exist long. If you are not given food you will die. If one goes on noting down all the limitations one will become really very much scared. Just a very small virus can kill you -- a virus that cannot be seen by your eyes; if you want to see it you will need a microscope. But he can kill you. Our power is very limited. It is really a miracle that we exist at all.
But if you look from the inside, if you stand there at the center of your being and observe yourself, then a totally different perspective opens up. All limitations disappear. Suddenly you see yourself as God, as pure consciousness, as immortality.
And that is what meditation is: to stand at the center of your being and watch yourself. Science observes man from the outside, hence it has taken all dignity of man away. It has made man just a little above the monkeys. Religion watches man from the innermost core, and immediately man has immense dignity and glory. Then he is just below the gods. See the difference: science makes him just above the monkeys, and religion makes man just below the gods. Scientifically, fall back a little bit and you are a monkey. Religiously, one step more into consciousness and you are divine.
That's the meaning of your name: an ocean of bliss. Actualize it, realize it!

Prem Amrit. Prem means love; Amrit means elixir. Love makes one immortal; love is elixir.

It is love that has been the search down the ages of all the seekers, because it is only through the alchemy of love that one transcends time, and by transcending time, transcends death. Mind is bound to die, the body is bound to die, but there is something in us, if we become aware of it, which is not going to die. Only that will give us a fearless life. And one becomes aware of that innermost core only in moments of love, never otherwise.

Love opens the doors of the temple of the inner world, because love stops thinking. Love happens in the heart; it has nothing to do with the head. The head disappears in love, and the disappearance of the head is the beginning of a totally new dimension, a new pilgrimage. Love is a feel, not a thought. Love is sensitivity. And slowly slowly, as love deepens, it brings awareness, it makes one more alert.

There are only two ways to reach to God. One is by becoming alert. That is the way of Buddha: be more alert, be more aware, and one day love will follow awareness; it will come as a shadow of it.

The other way is that of love: the way of the Sufis, Bahauddin, Jalaluddin, Rabiya. The way of love means be more and more loving, and one day awareness will come of its own accord as a shadow.

And both are right, because love and awareness are two aspects of the same coin; they are inseparably one. Love is one side of the coin, awareness is the other side. If you can find one side you have automatically found the other too. And for you it will be easier to find love first than awareness.

Be in love with life, be simply in love. It is such a beautiful existence that it is very unbelievable why people are not in love. It is such an incredible existence: each moment is so precious and each atom is so beautiful. Still people are without love! For what they are waiting? We cannot find a better world than this, we cannot find a better existence than this. This is the most perfect existence possible, and the most beautiful and colorful world possible. So many

birds singing, and so many trees blooming, and so many mountains and rivers and stars... and still people don't feel any love arising in their hearts. They must be dead. They must have forgotten all about their hearts. They have to be reminded.
My function here is to remind you of your heart, to take you slow4 slowly towards your heart, to create love energy in you, to help you to become more heartful. All the devices that are being used here -- either they are to bring awareness in you or they are to bring love in you. If one is achieved, the other is achieved automatically.
But you follow the path of love: be a Sufi!

And remember, my sannyas has nothing to do with the old idea of sannyas; it is just the very opposite of it. The old sannyas was and is life-negative. My sannyas is life-affirmative. To me life is God, to me there is no other God than life.
And if life is God, then love is the only prayer possible. And if life is God, then today is important, not tomorrow. If life is God, then one need not worry about the other world. One has to make this moment, the herenow, as beautiful, as blissful, as possible, because the next moment will be born out of it.
One has to make life a celebration, and not only life but death too. One has to live lovingly, dancingly and one has to die lovingly and dancingly. And if one can manage to live and die rejoicing, one has attained. Then God is found in your very heart of hearts. Then God is not a distant reality but is immediate. Then God is not something somewhere else, but herenow. Then God is not something to be worshipped but something to be lived.
My sannyas makes the whole life a temple and transforms the ordinary into sacred. Just remember this, and with this remembrance great things are going to happen. I don t give you any ritual, I don't give you any particular prayer, I don't give you any mantra. I simply give you an insight. Any ritual will bind you, will make you a slave. Any mantra will be a

subtle trap. Any discipline will create a prison around you. Hence I don't give you any discipline. I simply give you a love for life -- life as it is, with no shoulds.
And if we can love life as it is, religiousness comes of its own accord. Then your daily routine -- cooking food, cleaning the house, looking after the children, everything that you are doing -- starts having a new quality to it, a new dimension to it. It becomes your prayer. I want to transform the whole life into prayer. I don't want to give you a prayer in addition with your life, but I want to transform your whole life into a prayerfulness.
And this is very simple and easily possible: just a little awareness, remembering, intelligence! And it is always there; we have just to tap it, that's all.

That's good! Much more is going to happen. Things happen only when you are in a happy mood. Things happen only when you are blissfully ready to receive them. Things never happen in negative moods; a very positive state is needed. The more positive you are, the more you are entitled to miracles.
And you are positive, you are happy. Just keep this state. Remember not to fall from it. Remember not to destroy it and not to be distracted from it. Then things simply start happening; one need not do much. But if one is not happy, then one can go on doing many things but nothing will happen. With a negative heart the world simply becomes disconnected. With a happy heart you are bridged, bridged to millions of things around you.
So keep this happy flavor around you.

[A sannyasin, arriving, says: I am happy to be here.]

That's very good. Enjoy the moments that you are here as much as possible. Just enjoy like a small child, with wondering eyes and a receiving heart, with innocent being -- no intellectuality, no knowledgeability. And then the whole sky is yours.

[A sannyasin, on her first visit, says she has nothing to say.]

There is no need if there is nothing to say. It is far better to be in a state of non-questioning, then answers are very close. And when you are too full of questions, answers are very far away. The non-questioning mind is the answer, and the questioning mind never finds the answer.
So be here in a non-questioning mood. Just be here, for no particular motive. Let it be a holiday! Just enjoy rest, relaxation, singing, dancing. And then something starts happening without your knowing; you become aware only when it has happened. A motivated mind can never achieve anything of value. Only the unmotivated mind achieves the real, essential things of life.
So be here utterly unmotivated, not even the urge for spiritual growth. That too is a motivation, a greed. Be playful, unmotivated, for the sheer joy of being here!

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #23

26 June 1979 pm in Chuang Tzu Auditorium

Prem Marion. Prem means love; Marion means rebellion. Love is the greatest rebellion in the world. It is the greatest rebellion because love is not part of this world; love belongs to the beyond. Love is God's nature.
To be in love is not to be of this world. To be in love is to transcend the world. To be in love is to surpass nature. Love is the greatest reach towards the beyond hence it is the most radical phenomenon in existence. Very few people gather courage enough to be in love.
Hence men have created many pseudo kinds of love. Unless love brings you to God, remember, it is pseudo, it is not

true; you are deceiving yourself. Love, to be true, has to prove itself by only one criterion: it should bring you to God. Sannyas is a love affair. It is groping for the divine. It is a deep, deep search for the meaning of life. And the day you have arrived at the innermost core of your being, you know the meaning. Love is the meaning. Love is the way and love is the goal.

Anand means bliss; Shunyam means absolute emptiness. Man can either be full of oneself or utterly empty of oneself: these are the two possibilities of being. If one is full of oneself, one remains empty of God: that's the way of the ego. If one is empty of oneself one becomes full of God; that is the way of a sannyasin. Egolessness is the way of a sannyasin.

One has to annihilate oneself totally. It is only out of that annihilation that a new life arises. As the seed dies and the sprout comes up, exactly like that the moment you die something utterly new, utterly fresh, is born in you. And that is your true nature, that is your true being.

That which dies is false because only the false can die. The truth is eternal, the truth is deathless. The ego can die because it is false. The egoless being cannot die because it is truth. It is part of the fundamental truth of existence; it is part of the cosmos itself.

Sannyas is learning how to die as false so that one can be born as true, as truth. Empty yourself of yourself! If you can create emptiness within you, God rushes in you from every nook and corner, from all sides, and fills the vacuum.

All that we have to do is to create the vacuum; the remaining is done by God. The fulfillment happens through him. We have just to become ready to receive, vulnerable, empty, doors open, waiting. And one can wait only when one is empty. Emptiness is what waiting is.

When you are not empty you are in a hurry; the ego is always in a hurry. When you are not empty you are full of thoughts and desires and dreams, because the ego is full of dreams, thoughts, imagination, memory. The ego exists,

survives, through them. Once you are empty there is no thought, no desire, no ego -- just a silence, a total silence, infinite space. Immediately God rushes in. One is fulfilled. One comes to know what life is. It is tremendous beauty, benediction, bliss.

Prem Pedro. Prem means love; Pedro means rock. Love is the real rock on which you can build the temple of life -- the only rock which can support the temple.
Without love people go on making their houses in sand. They are bound to fall; they are bound to bring frustration. Without love, life knows only failure and frustration. You can have money, you can have power you can have everything this world can give to you, but you will not have peace and you will not have fulfillment and you will not have contentment unless you have found the rock of love and that becomes the foundation of your life.
Everybody is trying to make a temple of their life but nobody seems to be concerned about the foundation. And the reason is that the foundation remains invisible; you never see it. You see the temple, you never see the foundation. You see the tree, you never see the roots. And the roots are the most important part, and the foundation is the most important thing, but they remain invisible.
So is love. Everything else you can see -- money, power, prestige -- everything is there exhibiting itself. Only love hides, only love remains silent. It makes no noise, it does not advertise; it is utterly silent. Only in rare moments, if it says anything, it whispers.
That's why many people go on missing the real point, because it is invisible. They believe only in that which they can see; love cannot be seen. Money can be seen, hence people believe in money; people have made money a god. Notwithstanding what they say, ninety percent people worship money as God. And the remaining nine point nine percent people worship power as God.
Just point one percent people are left to seek and search for the invisible. You can call it God, you can call it love, you

can call it truth; those are just different names for the same reality: the invisible.
A sannyasin has to become an inquirer into the invisible, because the invisible is the foundation, and once you have found it, everything else follows. Jesus says: Seek ye first the kingdom of God, then everything else shall be added unto you. He is right.
Love is the kingdom of God. Seek ye first love and all else shall be added unto you. Miss love, and everything is missed. Find love, and everything is found. Let love be your God.

Anand Anatto. Anand means bliss; Anatto means no-self, the state of egolessness.
Bliss is possible only when we are ready to sacrifice the ego; that is the price which has to be paid. And it is worth paying, because ego is worthless compared to the state of bliss. But we go on clinging to something which is only a shadow, which is only a non-entity, just an illusion, and we go on ignoring the real, the true.
There is a reason behind it: the truth will dissolve you into the ultimate. You cannot be separate, you cannot have your own identity. You will be part of the oceanic existence and you will disappear into it like a dew drop. And the dewdrop is afraid to lose its identity; it wants to be itself. It resists, it fights, it fears; it protects itself in every possible way. It wants to be away from the ocean, because once it slips into the ocean it will not be found again.
The fear seems to be logical, but it is one-sided. We have not seen the other side of the picture. On the one side the dewdrop disappears into the ocean, is no more there -- on the other side it becomes the ocean. It is not really losing anything; it is gaining all.
Disappear as an ego and be possessed by the whole: that's the meaning of your name. And then there is only bliss and nothing else. Misery is the shadow of the ego, and bliss is a natural state when ego is gone. When the ego is not there misery is impossible.

You cannot make a Buddha miserable. You can kill him but you cannot make him miserable. You can poison him but you cannot make him miserable. He will be ill just as everybody else is; he will become old just as everybody else becomes; he will die one day just as everybody else dies... but you cannot make him miserable. He will live laughing, he will die laughing. Laughter will be his flavor. He will laugh at death, in the very face of death, and that will be his victory... because he knows now he cannot be destroyed. He has already dissolved himself.

That's exactly what happened when Buddha was dying. Disciples started crying, weeping, and he said, "Stop all this nonsense! For whom are you crying?" One disciple said, "Because you are dying we are crying." And Buddha said, "You never listen to me! For forty years I have been telling you that I am no more, so who can die? I have died forty years before -- the day I dropped the ego I died. Since then I am not. So only the body will be going into the earth, dust unto dust. And the air will go into the air, and the water will go into the water; all the elements will go into their sources. And I have not been there for forty years, the house has been empty. And now you are weeping and crying -- for somebody who is not. How can I be dead now? -- I have already died!"

One who drops his ego becomes deathless. One who drops his ego drops all misery.Then bliss is natural, spontaneous.

This will be your new name: Swami Anand Narottama. Anand means bliss; Narottama means superman.

Man is really only a bridge; man has no being. Man is a becoming, a process. He has to arrive; he is still on the way. Man has to surpass himself. He has to become a superman, because only in surpassing himself will he find himself. The only way to find oneself is to surpass oneself.

Hence human life is a pilgrimage. Each day one has to die to the past and be born again: that's what I mean by surpassing. One has to go on dropping one's past so it does not accumulate and hinder your progress. One has to be

continuously aware not to accumulate anything from the past, so that one remains fresh, young, alive.
Each sunrise should find you in a new space: that's the true way to live. And the sunset will not find you in the same place again where the sunrise had found you. You have moved, the river has moved.
Heraclitus says: You cannot step in the same river twice. He is absolutely true. But people are no more rivers; then you can step in the same dormant water again and again and again. But if you are a river, then of course you cannot step twice in the same river; you cannot be the same person twice.
And that's how one should be: that's what I mean by surpassing. And when the flow remains a continuity and one goes on moving onwards, reaching to new peaks, new experiences, new spaces, arriving at new dimensions, one goes on becoming more and more rich. Not that one gathers anything -- because whatsoever you can gather will be taken away by death -- but one becomes more and more authentic a being.
And the ultimate state of authentic being is superman. That is the meaning of narottama. When you have arrived to your deepest depth, when there is no more to go anywhere, when you have reached to the core, the very center, then you are no more a man.
A Buddha is not a man; he is a superman. So is Jesus, so is Krishna, and so are all the awakened ones of the earth. And you have to become part of those chains of awakened people: you have to become part of the glory that belongs to an awakened one. Each of my sannyasins has to become a superman.
And superman has nothing to do with race, blood. I am not using the word in the sense Adolf Hitler used it. I am using it in a totally different sense: the ultimate state of your awakening. Then how you can be called just a human being? You have surpassed; you have gone beyond. You have reached the other shore.

[A sannyasin, who is leaving, says he still thinks of the woman who left him six months ago. He has not felt like being with another woman.]

Then you are creating the problem; then you want to keep the problem. If you have loved a woman and the love has been a fulfillment and it has brought many pleasures to you, of course those pleasures are never pure and cannot be ever pure. Much pain is bound to be there.

The human love is, out of necessity, dual, because there are two persons, hence many conflicts are bound to be there. Love brings both: it brings agonies, it brings ecstasy. Hence one becomes afraid of love on the one hand, and on the other, one still longs for it because of all those ecstasies. And when a woman leaves you, slowly slowly you forget all the agonies and you remember only the ecstasies. Then it becomes very difficult to get rid of the memory.

The best way to get rid of the memory is to get another woman!

She will give you again pain, again agony! You understand? She will again make you suffer. And you have to go through a few karmas more -- a little suffering will be good and cleansing! And this time it will take you to newer depths of experience.

One day one is simply finished, one day a full point comes. But then afterwards you don't remember, then no memory is left. Unless that happens you will have to go again and again into the same experience. You are not yet mature enough to be completely free from women.

A maturity is needed. When one is absolutely mature -- man or woman it doesn't matter, it is the same -- when one is completely mature, aware, then the last relationship simply withers away leaving no trace. Then you don't remember; then you don't feel any emptiness because of it.

But right now that maturity is not there. Few women will be needed to help you. And they are really great helpers! And one should not be shy in taking help, because you will be

helping them and they will be helping you. That's how people help each other and grow.
Love is the best growth group. No Encounter, no Gestalt, no Primal Therapy, can be compared with it; it is incomparable. In fact Encounter, Gestalt and Primal are needed because people have forgotten how to love. Otherwise in the ancient days love was enough -- that was the only therapy. And it is a natural therapy: it wounds, it heals, and finally it brings you to a point where you become so aware of the agony and the ecstasy that you see the whole game -- that both are going to remain together, you cannot choose one. Either you have to choose both or you have to drop both.
And the day one becomes so alert that he can drop both, a great silence descends, a silence that is not of the earth. That silence is freedom, that silence is absolute freedom. You can then love a woman or a man with no attachment, with no possessiveness. You can simply share your love energy, but it creates no trap.
I am not saying that a mature person should not love. Only a mature person can love, but his love is a totally different phenomenon. He simply shares his being and never looks back. He has no past, no future.
That's what you want -- no past, no future, just the present -- but for that you have to go through few fires more. So find a fiery woman! And then next time when you come remind me how things are going.

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #24

27 June 1979 pm in Chuang Tzu Auditorium

Prem Carolina. Prem means love; Carolina means freedom. And hitherto man has not been able to synthesize these two ultimate elements of life: love and freedom. Those who have

chosen love have lost their freedom, and those who wanted to be free had to sacrifice their love.
That has been the history up to now and because of this, life has suffered very much, because life can grow only when both are available. The person who had chosen love remained worldly and the person who had chosen freedom became a monk, in the past.
My effort here is to create a new kind of man who does not choose between love and freedom but creates a synthesis between the two... and it is possible. And once this happens -- that your love brings freedom, not bondage, and your freedom brings richness of life, not escape -- then you are on the right track, in the right direction is your movement. You are growing. Otherwise both have remained stifled, paralyzed.
What freedom can mean without love? It will mean simply loneliness. What love can mean without freedom? It will mean only possessiveness. Love can be love only when it is with freedom, and freedom can be freedom only when it is with love. Freedom has light when there is love, and love has tremendous insight when there is freedom. The meeting of love and freedom creates meditative energy, energy that transforms one from human being into divine being.
So it is not a question of either/or; both have to be lived. Certainly it is more difficult to live both together; that's why people have chosen the cheaper way. The cheaper way was to choose one and drop the other. It was simple: it needed no intelligence, it needed no creativeness.
My challenge is for intelligence and creativeness. And this is the greatest creativity: to bring love and freedom together in your life so that both can become wings. And only with two wings you can have the flight from this world to that, from the earthly existence to the heavenly existence. The flight is possible only when you have both the wings intact, alive, functioning.
The worldly, in the past, has not been able to reach to God, and the so-called other-worldly has not been able either. Both had a paralyzed being, both were crippled.

Remember this. This is one of the most important things about my sannyas, the very fundamental, the very foundation. This is the radical revolution that I want to bring in the world. There is no need to go to the monasteries and no need to go to the Himalayas, no need to escape to the caves. And there is no need to create a life of utter slavery, bondage, possessiveness. One can love and remain free; one can give love without any conditions, without any motives. Then love brings freedom, and freedom brings more capacity to love.

Atmo Richard. Atmo means the innermost self, the ultimate being, your very core. The body is only a circumference; the mind too is an inner circle, and the heart even more an inner circle. These are all concentric circles. But behind all these circles there is a center -- invisible, intangible, but that is the very source of your life. From that invisible source you live, you love, you are. That is atmo, the supreme self.
And Richard means powerful ruler. Your full name will mean one who rules upon oneself, one who has become a ruler of oneself. And that is the goal of sannyas.
Man ordinarily is a slave, a slave of a thousand and one things: instincts, unconscious desires, thoughts, memories, conditionings that the society has given to you. It is all a slavery.
Man becomes a ruler only when he becomes aware of one's innermost core and starts living from there. Not from the unconscious, not from the instincts, not from imitating people, but from one's simple center. And everything is dominated by that simple, invisible center. Then one is a ruler of oneself.
That's exactly the meaning of swami: a master. The fool is a slave; the intelligent person is a master. It is an arduous journey to become a master. One has to come out of many traps -- and one has invested too much in those traps. Coming out is not easy, it is complex. There are traps behind traps behind traps; you win one and suddenly you become aware of another trap behind it.

The journey is difficult but not impossible, and because it is difficult it is a challenge. And any man of intelligence will accept the challenge. By accepting it, your intelligence is sharpened; by accepting it you become more alert. Trying to get out of all kinds of slaveries you have to be more watchful, you have to be more cautious, and because of watchfulness, cautiousness, awareness, intelligence arises. It is asleep; it has to be awakened. And only certain challenges can awaken it. And the greatest challenge in life is the challenge of becoming a master of oneself.

Deva Oscar. Deva means God; Oscar means a warrior -- God's warrior.
Everybody is a warrior, everybody has to be a warrior, but there are two categories of warriors: those who are fighting for their own egos and those rare few who are fighting for God. That's the meaning of your name -- God's warrior. Fight, fight with totality, fight with all kinds of slaveries, but not for yourself. The ego should not be nourished by the fight, otherwise the whole point is lost: the ego becomes the master, you remain a slave. And the stronger the ego is, the greater is the slavery.
The real freedom is possible only when the ego disappears completely, entirely, in toto. That's possible if you fight for God, surrender to God, if you become just a medium, a vehicle; if you say, "Thy will be done -- not mine but thine. I am just yours and I will be just like a dry leaf in the wind. Wherever you lead me I will go, whatsoever you want me to do I will do. I will not come in between you and my own inner being. I will not stand in the way, I will not obstruct. I will be just a hollow bamboo so you can make a flute out of me." That's the meaning of the prayer, "Thy will be done, thy kingdom come..." and that is the first lesson in sannyas. From this moment, offer everything to God. Don't live on your own -- let him live through you. And you will be surprised: just a simple gesture of surrender, and all worries disappear, all anxieties, all anguish. One is simply, utterly calm, quiet and silent. And a great joy arises: the joy of

being of some service to God, the joy of being some service to the universe.

Anand Govind. Anand means bliss; Govind is a name of God. Your full name will mean god of bliss.
Every being is groping for bliss -- even trees, even rocks -- every being as such is a search for bliss. Bliss is the ultimate god. Even the atheist who denies God is searching bliss. Hence bliss is far more important a concept than God itself -- because God can be denied but bliss cannot be denied. People can say no to God, but they cannot say no to bliss. Hence bliss is the ultimate god, the real god -- not the god of Christians and the Hindus and the Mohammedans. Those are just toys, concepts, man-made, homemade, of not any real significance. But bliss is not a man-made idea; it is part of our inner search, part of our nature. It is not introduced by somebody in us; we are born with it, it is built in. It is the very nature of our being to seek and search for bliss. Hence I call bliss, the God.
And if bliss becomes the God, then there will be no need for anybody to be an atheist. And if bliss becomes the God there is no need for anybody to be a Hindu or a Mohammedan or a Christian. Then our search is one, our goal is one.
And a great brotherhood can happen on the earth, because the search, the same search, will create a great love, because we will be all fellow travelers. Of course in different ways we will seek and search, through different means and methods, but that doesn't matter, that makes no difference. We are moving towards the same goal, towards the same source. That movement will make us brothers.
The world has suffered too much because of these religions. They talked about love, but they only created war. They talked about creativity and they were all destructive. They murdered, they butchered, they killed, they raped; and they all talked about great values. Behind the facade of the great values were hidden animalistic tendencies.
We have to get rid of all that old nonsense! A new kind of religiosity, a new kind of religiousness, is needed. It will not

be through worshipping a certain god -- that divides people. It will not be through certain rituals -- that divides people. It can only be through the ultimate search for bliss, peace, silence.
In the East we have defined God as satchitanand. Sat means truth, chit means consciousness, anand means bliss. These are the three faces of God, the true trinity -- truth, consciousness, bliss.

Deva Kavita. Deva means divine; Kavita means poetry.
Life can either be prose or poetry. Life can either be a syllogism or a song. Life can either be logic or love. Those who live logically live not. They calculate much, they are very clever, but ultimately they are proved to be just foolish. All their cleverness and calculation leads to nowhere. Of course they will have great success in the world -- they will have money and they will have power and they will have prestige -- but ultimately it means nothing. Death comes and destroys all that you have done, and before death you stand stark naked, stupid, foolish, ashamed.
But life can also be lived like a poetry, like love, like a song. Then you may not be very famous, you may not have much money, you may not have much worldly power, but you will have great joy. You will have meaning, significance. You will have grace, and you will have a light within your heart. You will feel your energy as ecstasy, as a dance.
My sannyasins have to learn to live like poetry. They are not to be calculative; they have to learn to risk. And when life takes everything away, everything can be risked. But one should not risk one's innermost soul, one should not share it. And that's what people go on doing: they accumulate money, they destroy their soul. They sell their innermost treasures for nothing.
A sannyasin has to protect himself against this world. This world is dominated by the calculating people. They are very much against poetry, against love, against music. They are very much against ecstasy. They are very serious people and they don't want anybody to be playful.

But unless one is playful one never comes to know what it is all about. Unless one is playful one never comes to know what prayer is. Unless one is playful one never comes to know the childlike wonder -- those innocent eyes that are surprised at each and every thing. And without those eyes you cannot know the mystery.
God is only a name for the mysterious, and the mysterious surrounds us but we are unbridged with it. We can be bridged through poetry. That's what I mean by poetry: I don't mean literally, I mean a poetic way of life. Living lovingly, that's what I mean by poetry. Living dancingly, that's what I mean by poetry. Living ecstatically each moment as if this is the last moment, pouring oneself totally into it, not holding oneself back. And then life really becomes poetry; it attains to great grace and great benediction.
To me the life of poetry is the religious life, true religious life. The man may never go to the church or to the temple, but wherever he is, there is the church and there is the temple. Wherever a man is ecstatic there is God. It is through our ecstasy that we provoke Cod to come close to us.

Forget the old [name] -- it helps immensely. Just by forgetting the old name, the past becomes disconnected. The name is the center of our identity. Once the name is changed it is easy to change your being. Again you are born, as if a new life starts, and one can do from ABC. And that's exactly what is needed.
The way we have been brought up, the way we have been taught, is so utterly wrong. It is not really our fault that we go on missing bliss, ecstasy, God. The whole social structure is against ecstasy. It poisons our being from the very beginning. It does not allow us to be joyous -- it is afraid of joy. It wants us to remain miserable.
So changing the name is simply dropping the whole past in a single stroke.

Satyanand Bharti. Satyanand means truth is bliss.
Truth is never learned from others; truth has to be discovered by one's own efforts. It is never possible to transfer it from one hand to another; it is never a heritage. Even those who know what it is cannot give it to you; they are helpless. That is the difference between scientific truth and spiritual truth.
Scientific truth can be easily transferred. Once a scientist has discovered something it becomes the property of everybody else; it becomes the property of humanity. Then any schoolteacher can teach it within hours. The scientist may have worked his whole life to find it, but by and by it will be taught even into the primary school and even children will know about it, without making any effort on their own.
Spiritual truths are very different. A Buddha discovers, but the truth disappears with the Buddha. A Krishna discovers, but the truth disappears with Krishna. It is untransferable. Thousands of times it has been discovered and lost. In a way it is very beautiful, because a borrowed truth can't have that beauty. When you discover on your own, when you discover through long struggle, when you reach to the peak of the mountain through all kinds of hazards, the joy of reaching is tremendous. You can be dropped on the mountain top by a helicopter, but then there will be no joy; you will miss the whole point. In fact the joy is not exactly there on the hilltop; it is spread all over the journey. The more you travel and the harder the journey, the greater is going to be the bliss.
And God has made it in such a way that truth is not easily available. One has to risk much, one has to inquire much, one has to fail many times. And only then finally, passing through all kinds of fires and tests, one arrives. That arrival is a tremendously beautiful event.

Satya Bharti. Satya means truth, authenticity. We live in lies, we live in pretensions. We are one thing and we go on showing to the world something else. We say one thing, we

do something else. Inside there is one reality, outside we have painted another reality. This is what I mean when I say we live in lies.
And a sannyasin has to slowly slowly drop all kinds of lies. He has to make his inner and outer the same. And the day it happens when the inner and the outer are the same, life becomes such a simplicity and such a spontaneity, that you cannot imagine right now that life can have such innocence. Just like a small child who has no division between the outer and the inner. He says what he feels and he feels what he says. He is still uncorrupted by the society. One has to become a child again.
That's what sannyas is: becoming a child again again reclaiming the innocence of childhood which the society has destroyed. It will be difficult, because to live with people who live in lies, without lies living with them is difficult. People who are all pseudo and phony, to live with them as true is to invite danger -- but it is worth.
This life is bound to go, so even if one has to sacrifice one's life for truth one should not be worried about it. Truth is far more valuable than life itself because life ends in death but truth never ends. Truth is eternal, timeless, deathless.

Manoj Bharti. One thing to be remembered: that from this moment meditation becomes your goal; everything else is secondary. So arrange your life in such a way that everything revolves around meditation. Arrange your life in such a way that everything helps your meditativeness. Do things, but do with such consciousness, such alertness, that every act has the flavor of meditation, because it is only meditation that brings transformation.
Initiation into sannyas is formal. It is a beautiful gesture from your side that you are ready to listen to me, that you will welcome whatsoever is given to you; that you will be open to me, that your doors will not be closed; that you will not be in an argumentative relationship with me but in a dialogue. That's what sannyas is: a simple gesture from your side that now a dialogue opens, an intimacy, an I-thou

relationship, a love affair. It is a formal beginning -- but it is only a beginning, remember. It is not the end; it is just the gate.
To reach the temple many more steps have to be taken, and the first and the most important step is meditation. Then everything else follows on its own. Then many doors will open, but they will open on their own. You have to open one door -- the door called meditation -- then all other doors will open on their own accord.
So manage your life in which meditation becomes the center. And manage your life in such a way that you can find at least few hours purely for meditation. One hour in the morning and at least one hour in the night -- that is the minimum, but if you can find more you can never do more than enough. Even if twenty-four hours are devoted to meditation it is always less than enough. Because meditation is such a phenomenon, the more you go in it, the more you become capable of going further. And ultimately it leads you to the inexhaustible mystery. It is inexhaustible. You can only enter into it and dissolve into it; you cannot know it. You can be it, but you cannot know it.
This is a great, auspicious moment. Being initiated into sannyas is one of the greatest experiences, but much more has to follow. Don't be satisfied by just becoming a sannyasin. Sannyasin has to create, on the contrary, a divine discontent. God has to be achieved, and every possible human effort has to be made. This is a commitment, an involvement, a resolution.

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #25

28 June 1979 pm in Chuang Tzu Auditorium

Deva Faina. Deva means divine; Faina means freedom. Freedom is the most divine thing in existence. Everything can be sacrificed for it, but it cannot be sacrificed for anything else. Even love, if it goes against freedom, becomes worthless. Love has value only if it protects freedom, nourishes freedom, if it helps freedom. Otherwise it goes ugly, nauseating.

Freedom is the ultimate value; everything else becomes valuable through it, even love. And if it is missing, then nothing is of any value. Then life is trivial, mundane. Then life, at the most, is only a survival, but it can't have any significance.

One can survive without freedom; maybe one can survive in more security and safety without freedom. A slave survives perfectly well. In fact he has no worry of his own. And the man who is in the prison has a certain kind of security which nobody can have outside the prison. He is well protected, he need not worry about the tomorrow; the food will come in right time. He need not have any worries of his own; he is freed from his responsibility But once you are freed from your responsibility and challenges and dangers, your soul is destroyed. He only survives.

But that's the situation of the whole humanity: people are only surviving day to day, bread and butter, managing somehow, dragging somehow . . . for what? to where?

All effort ultimately culminates into death. One can die rich, one can die poor, but death is death; it is not poor, it is not rich. It doesn't make any difference when you die whether you will be carried by millions of people to the grave, or just dragged by a few people, or maybe just in a municipal van taken to the cemetery. It doesn't matter at all. Death is death, and death is very communistic, very equalizing. And if death ends everything, then life has no meaning. Life can have meaning only if there is something which survives death, which transcends death.

Freedom is that value: freedom from the body freedom from the mind, freedom from the society in which you are born, freedom from nationality, freedom from race, freedom from

past. And then suddenly you become aware of something in you which is indestructible. When all this garbage is dropped -- when you are no more a Christian and a Jew and a Hindu and a Mohammedan -- when you are no more an Indian, a Chinese, a German; when all this nonsense is dropped when you are totally free, you are just freedom, freedom from all conditioning -- suddenly you become aware of a very small light at the deepest core of your being which is indestructible, which death cannot destroy, which is never born and never dies. But it is known only in the space of freedom.

Anything that helps freedom is good, anything that hinders it is bad, is evil.

Sannyas is a declaration of remaining free, of remaining utterly free, whatsoever the cost. Sannyas means freedom from all that is foreign to you so that you can be just yourself, pure and simple and innocent.

That innocence brings great benediction. One can call it God or enlightenment -- names don't matter -- but only when that benediction has happened life has value, meaning, significance.

Anand Fitzhugh. Anand means bliss. Bliss is not only happiness, it is something more. Happiness comes from the outside. It is always foreign: at the most it can be a visitor and soon it will be gone. You can be a host to it, but the guest cannot become permanent. It is not in its very nature; it is a flux. It has a rhythm like day and night, summer and winter. So in the wake comes unhappiness; it is absolutely followed by unhappiness. It brings pleasure, but it brings pain too -- and in the same proportion; there is a balance between the two.

And it creates much turmoil, because when it comes you cannot enjoy it fully: because you know already that it will be gone. So while it is there you are afraid of losing it. The fear, the anxiety, of losing it, does not allow you to be really in it. Before you have lost it you have already lost it in your fear, in your anxiety.

And when it is gone there is unhappiness. And you fight with unhappiness and you want to throw it out, but it is not possible. It will remain to the same extent and to the same proportion as you allowed happiness to be in you. And with happiness you cling, you would like it to stay a little more but the more happiness stays, the more unhappiness will stay.

So in fact you continuously suffer: you suffer when happiness is there because you are afraid you are going to lose it, and you suffer when unhappiness is there, obviously. Bliss is totally different. It has the flavor, some flavor, of happiness to it, but unhappiness is utterly absent. And it does not come from the outside. It is not a guest -- it is the very nature of the host himself. Hence once known, it is forever; once discovered, even if you want to lose it, you cannot lose it. It is unlosable. Even if you want to forget you will not be able to forget it; there is no way.

The only question is: one has to discover it first. Then it becomes a permanent source of joy in you; it goes on bubbling up. Day in, day out, year in, year out, it goes on inexhaustibly, it goes on overflowing you.

And "Fitzhugh" is also a beautiful word. It has three meanings: son of spirit, or son of intelligence, or son of fire. And they all are deeply connected: spirit, intelligence, fire. Spirit is intelligence and spirit is fire. The more you have intelligence the more spirit you have; and the more you have intelligence, the more fire in your life. You live passionately, intensely. You live with a totalness, with abandon. And it is only by living intelligently, totally, intensely, that one becomes more and more spiritual -- a son of spirit.

So the full name will be: a blissful son of spirit, intelligence, fire.

Prem Joel. Prem means love; Joel means a declarer of God, one who declared God, a prophet. The full name will mean declaration that love is God.

That's what sannyas is all about: a declaration that love is God. In fact there is no other God. To say love is God is a tautology, because love and God are not two things but two names for the same phenomenon.
The old gods are all dead, and it is perfectly good that they are dead. There is no need to cry and weep for them. Instead we should rejoice: the human heart is unburdened. We are finished with the Christian and the Jewish and the Hindu gods -- and those who are not finished are simply carrying corpses, and those corpses are stinking!
Sannyas means you are becoming aware of the death of the old gods. It is a search for a new god, a new vision. It is a search for a new prayer, a new kind of worship. We are not going to create new temples, because the universe itself is enough. We are not going to create new scriptures, because nature is his scripture. And we are not going to create rituals, formalities: love and its joys are going to be our prayer.
Live as deeply and as lovingly as possible, and you will be coming closer and closer to God. When one becomes just love, when one's whole existence is pure love, one has come home. Then there is nowhere to go. Then one can relax into one's own being, and that is the ultimate in ecstasy!

Prem Marie Anne. Prem means love, Marie means rebellion, Anne means grace -- love, rebellion, grace. And they are very deeply interlinked.
Love is always rebellious, hence the society is against it. Hence the society tries to kill it, suffocate it, distort it. And not only one society -- all the societies up to now have been doing that crime of distorting, destroying, corrupting, love. They are all for marriage because marriage is an institution, and an institution is manageable, controllable.
But love is pure fire, uncontrollable, unmanageable. Marriage can be arranged, love cannot be arranged. Marriage can be made part of law; love can never be made part of law. Love is a law unto itself; it knows no other law.

And the ways of love are very strange and mysterious. How it happens nobody knows, why it happens nobody knows, and how one day it disappears, that too nobody knows. Its coming and going is mysterious. The society wants things which can be controlled, predicted. The society wants things which can be caused, relied upon. And love is not caused, cannot be caused. It happens out of the blue, and just as it comes, it goes, like a breeze. The society has been always very alert about it: this is dangerous! The society does not want the mysterious to enter it. The society wants everything neat and clean, calculated. And love is not neat, not clean, not calculated.

And the people who are in love go almost mad in the eyes of society -- and in certain way they are mad. They have been struck by the moon, they are lunatics, and they are not in their senses. Either this is true, that they are not in their senses, or everybody else is not in their senses. And of course, the majority is of those people who are obedient to the society, to the state, to the law. They cannot allow such a dangerous fire to strike people. Hence every effort has been made that love should not be allowed. It is a way to prevent rebellion.

But then grace disappears. Then people are no more beautiful, then people are no more alive. Then their life has no poetry, no song, no dance. How can a person sing when he has no love? When he has not known love, how he can dance? What he can know about grace if he has not known love?

I teach love, I teach rebellion, I teach grace. But everything starts with love and everything ends in grace, and rebellion is the bridge. I teach rebellion.

Rebel against everything that goes against your innermost self. Rebel against everything that wants to destroy your individuality, that wants you to become just a carbon copy, a pseudo phenomenon. Rebel against everything that takes you away from your authenticity. And you will have great love arising in your heart, and you will have great grace. It will follow you like a shadow.

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #26

29 June 1979 pm in Chuang Tzu Auditorium

Come here. Close your eyes. Listen to the sounds... I am sorry that you had to wait so long to get in, but I am also happy that you waited with love, prayer, hope. Those are the basic qualities of a sannyasin: to wait patiently, to wait with trust. Even if it takes infinite time, love knows how to wait.
Love never becomes hopeless, it never loses hope. If it loses hope it is something else; it is not love. It trusts unconditionally, and it knows at the deepest core of one's being that everything is all right as it is and everything will be all right. That basic trust is the very foundation of a sannyasin. To live with that trust is to live blissfully.
God is available only to those who are ready to wait, even if it takes millions of lives. And then it can happen instantly too. That's the paradox to be understood: if you are in a hurry it will take longer time; if you can wait, it can happen this very moment.

Anand Amrita. Forget the old completely, as if it never belonged to you. Just dropping the name helps immensely, because with it goes your whole past; with it goes all your memories, hang-ups. Dropping the old name, suddenly you become new, fresh. Losing the old identity, for a moment again you are a child.
And this is that moment: you are a child again. And unless one is a child again initiation is impossible. If the old continues then you can change the clothes; it won't help much. The old has to be dropped very deliberately, very

consciously. We have to become discontinuous; we have to start from ABC.
So from this moment, think of yourself as a newborn child. Socrates used to say to his disciples that "I am a midwife." And he was right: each Master is a midwife; he helps you to be born again.
And that's my function here: to help you to be new, and to help you to understand the very process of renewing yourself again and again so the old never accumulates. The old becomes a burden. It is dust, and the more the dust gathers on the mirror, the less the mirror is capable of reflecting that which is.
And that's what God is: these birds, these trees, these people, this earth... this is what God is! God is not somewhere else. But our minds are not reflecting: they are full of noise, full of memories, full of the past garbage.
In a single stroke of the sword one can cut oneself off from the past. Think anew! From this very moment you are no more the old. For a few days the old memories will go on, but remember, you have nothing to do with them. Think of them as if you have read in a novel or seen in a film. It is somebody else's story; it is not your biography.
Your biography begins from today. Count your age from today!

Anand Sue. Anand means bliss; Sue means a graceful, white lily. Bliss is a lotus, it is a lily, it is a flower. Bliss can only be conceived as a flower because it is an opening, the opening of the heart.
Ordinarily the heart is like a bud, closed. Thousand and one fears keep it closed -- and all those fears are absolutely unnecessary. People are afraid of death, and death is a lie; it never happens. One never dies, one only changes garments. One changes certainly the bodies, but one never dies. Death is the greatest lie in existence, but it keeps people so much afraid.
It is like seeing a rope and imagining a snake, and escaping and trembling and perspiring and panting. One can even

have a heart attack -- just by seeing a rope and thinking that it is a snake -- although there was no snake at all. That's how it is with death: death is a rope, we think it is a snake.

And the reason why we can't see it is that we always see others die. Naturally the body becomes dead: the bird, the invisible bird, flies. That was the real person, but we had never seen him; we had always believed him to be his body. So the cage is left there, dead, silent, because the bird is no more there -- no song, no fluttering, no noise, no movement. But the bird continues in another cage somewhere else, in another womb, in some other body, in some other form.

And ultimately one becomes a non-body, a non-physical, invisible existence. Ultimately one becomes one with the cosmos. That's the last death, the ultimate death. When the death happens the body dies, but one is no more born into another body.

The East has been searching for it. It calls it moksha, the ultimate freedom; nirvana, the cessation of the ego -- stopping of the wheel of birth and death. That has been known by the mystics as the greatest misery. We are bound with the wheel; and the wheel goes on moving, and we have to move with the wheel. It is a torture to be born again and then to die, and to live in a confinement in the body.

The body knows illness; the soul knows none. The body knows limitations; the soul knows none. The body is going to die, but the soul is a continuum; it is eternity. But how much we are afraid of it, and how much we are afraid of life too!

The most strange thing about man is that he is not only afraid of death, he is afraid of life too. That too for a certain reason: because it is life that brings death. Man is afraid to live, because if you live, death is bound to come.

So millions of people simply don't live; they only exist, cautiously, never taking any wrong step. And because they are so much afraid of taking a wrong step, they never take any step -- because who knows? -- it may be wrong; you

have never taken it before. Afraid of committing any mistake, they don't do anything. They are as if never born. And to live means to live dangerously!

I used to know a professor; he was a colleague of mine in the university. He was so much afraid of flying, so tremendously afraid! And he used to go to other countries and to other universities, and he had to fly. It was such a nightmare. He came to me once and he said "What to do with it? I cannot even tell it to anybody because people laugh. But I am almost on the verge of death the moment I have to go to the airport. I start praying -- I never pray ordinarily. I know that this is going to be the last, I will not survive. The fear grips me! And I cannot say to anybody, because people will laugh and will think that I am stupid. Even children are not afraid. They are playing in the plane and I am stuck to my seat.

"I cannot even move, just almost paralyzed!"

I asked him, "How many planes fall? And how many people, in what percentage, die in plane crashes?" He said, "Not more than one percent." I said, "Do you know, and how many people die in their beds? Ninety-seven percent people die in their beds! You should be afraid of the bed and not afraid of the airplane!" He said, "You are a dangerous man! I had come to get rid of the fear of the airplane -- now I will be afraid even of my bed." This is true; ninety-seven percent people die in the bed.

If you start being afraid, you cannot even lie down in your bed. You cannot go to your bathroom -- many people die there! Everywhere there is fear. But then one cannot live, and because one cannot live one remains a bud, closed. The only way to open up is to drop all fear. Death is non-existential, hence there is no need to fear. And you are indestructible. Many deaths have happened before, many will happen, but they have not even touched you, they have not even scratched you. They cannot. You are intangible, invisible; you are part of eternity.

Trusting this, feeling this, living this, one starts opening up. In that opening there is grace, there is beauty, there is

benediction. One becomes a lily, one becomes a rose, one becomes a lotus.

[The new sannyasin says: You know, I was terrified on the airplane... and then there was the taxi from Bombay!]

That's right! That's why I had to invent this professor! I have to invent so many stories.... Now don't be afraid of your bed!

Anand Catherine. Anand means bliss; Catherine means purity. Bliss is a state of absolute purity, innocence, childlike innocence. Bliss is not cleverness; it has nothing to do with being clever, cunning.

Everything else in the world is attained through cunningness, cleverness, but not bliss. Bliss is attained through being innocent. And that is one of the most difficult things, because we have lost it; it is paradise lost And it is very difficult to search and find it in the whole garbage of the past. It is somewhere still, like a diamond in the mud. If we search long enough, passionately enough, we are bound to find it. We have not really lost it; we have lost only the track of it. There stands a great wall between us and our childhood, but that wall can be crossed, it can be dynamited. And that's what sannyas is all about: the wall has to be destroyed mercilessly, because only then we can find back the pure source of energy.

Jesus says: Unless you are like small children you will not enter into my kingdom of God. He is saying the same thing. That's what I am trying to evoke: a state of not-knowing. And once you can have a little taste of it, it's so tremendously beautiful that you would like to have it more and more and more.

A great discontent then arises in your being, because then you know what you are meant to be and what you have become. You were meant to be a king, a queen, a god, a goddess, and you have become just a beggar! The mind has

made you a beggar because the mind continuously desires, and desire is begging.
The innocent heart never desires. It knows nothing of desire, it has not heard about it at all. It simply lives; it lives moment-to-moment. It lives in trust and devotion and prayer. It lives in meditation. That's what is meant by purity. And this word "Catherine" has few other meanings too which are significant. It also means beauty, grace, devotion. They are all facets of purity. It also means intelligence because only an intelligent person can attain to innocence.
By intelligence I don't mean the intellectual, not the so-called intelligentsia. Intelligence has nothing to do with intellect; intelligence is the function of love. When love acts, one is intelligent. Not logic but love.
Remember all these qualities and you can make the space ready for bliss to descend. Be pure, innocent, intelligent, graceful, and then bliss is not far away. Create devotion, and it starts pouring into you.

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!
Chapter #27

30 June 1979 pm in Chuang Tzu Auditorium

Anand Nimus. Anand means bliss. Bliss does not mean happiness; it is something totally different. It is not only quantitatively different, it is qualitatively different.
Happiness always has unhappiness as the other side of it, as a shadow to it. It is never alone. Even when you are happy you know that unhappiness is just close by. It is a duality and it exists only in duality.
Bliss means transcending the dual, the two, going beyond the two. It is a state of absolute silence, peace -- rather than happiness it is more peace. But not a negative peace either, not just absence of noise, conflict, but something very positive -- a presence of peace.

My sannyasins have to become the presence of peace. Then love oozes out of its own accord; it is the byproduct of a peaceful heart. When the peaceful heart sings, it sings songs of love.
And Nimus is also good. Basically it means life, elan vital, the principle of vitality, the positive principle of vitality. Anima means the feminine principle of vitality; animus means the masculine principle of vitality. Anima is passive, receptive; animus is adventurous, outgoing, exploring.
Bliss has to be explored; it is an adventure. It is a long pilgrimage: many hazards to be crossed, many fires to be crossed, many darknesses to be transcended. All that is part of ego in us has to be dropped -- that is the journey, pilgrimage. As the ego disappears and adventure becomes purer and purer, bliss is closer.
At the ultimate point, when there is no ego to be found, suddenly peace is found. The absence of ego becomes the presence of peace.
And there are only two kinds of seekers: one, whose search has to be that of exploration, one who has to follow the principle of animus; and the other who has just to wait, to remain available, receptive.
Zen follows the principle of anima: sitting silently, the spring comes and the grass grows by itself. Zen does not believe in exploring; there is no need to go. Buddhism basically is rooted in the feminine principle, hence Buddha looks so feminine, so graceful, so round.
But Mohammed is rooted in animus. Mahavira, PatanJali, they are rooted in the animus. They are positive explorers. They can't sit silently; they have to go in search of truth.
And these are the only two possibilities: either one has to be receptive or one has to be a pilgrim.
Be the pilgrim: explore!

Anand Elaine. Anand means bliss -- Elaine means light. Bliss is the inner light; without bliss we live in darkness. Without bliss our life is nothing but a dark night, full of nightmares, accidents, miseries. And even though we have eyes, we

cannot see because the light is missing. Eyes can see only if the light is there.
People are not blind; people are without light. They have eyes, they can see, but the light is missing. And if you live too long in darkness you start forgetting that you have eyes; you may even start believing that you are blind.
Nobody is spiritually blind. Physically there are blind people, but spiritually nobody is blind because everybody has consciousness. That is our real insight our capacity to see. But the light is missing, and we have to create the light. It can be created, because all that is required to create it is also available.
There is a Sufi story: a man is dying, starving, and he has everything but he does not know how to cook. The wheat is there, the rice is there, the vegetables are there, the fire is there, but he does not know how to cook. Everything is available; all that he needs is a little art of cooking.
And that's what I teach you: everything you already have got, nothing else is needed to be added to you. Everybody comes perfectly equipped, but how to use that equipment? How to arrange your life? How to give it order and discipline? Then the noisy mind becomes an orchestra and the constant inner war is transformed into your own energy; it becomes your nourishment.
Meditation is the art to create light. That's why the ultimate realization is called enlightenment one becomes full of light, one becomes light.
Remember constantly that all that is needed we are already given; nothing is missing. Eyes are there, the oil is there, the lamp is there, the matchbox is there. Just you know how to use the matchbox -- just a little effort, it is not much. But one may go on living in darkness, not knowing how to use the matchbox.
Meditation is nothing but learning how to use the matchbox that is already inside you. Meditation, in short, simply means becoming detached from your shoulds, becoming unidentified with your mind, becoming a pure witness, just seeing and not getting hooked with anything. And the day

for the first time you can feel few moments unhooked, of freedom, you would have known that the light has happened, that the first lightning has happened, that the first glimpse has arrived.
Now the same method has to be deepened, has to be used more and more and more constantly. Slowly slowly it becomes just a running undercurrent in you. The mind goes on working, you go on remembering that you are separate. Then it is not even a remembrance; you simply know, it is a feeling. Then it is not even a feeling. You have known it so deeply that there is no need to remember, there is no need to feel: it's simply so.
Then light becomes a flame, an eternal flame, and one knows for the first time who one is, what life is. All the questions disappear; a great silence descends. That silence is seeing, that silence makes you capable to see the truth as it is.

Prem Gunnar. Prem means love; Gunnar means bold in battle.
Love is the greatest battle in life. It is not fighting with somebody else; it is fighting with our own ego -- hence the greatest battle and the most difficult. In fact to be victorious in it is the only victory worth calling victory.
To fight with somebody else is easy; it is ego-satisfying. But to fight with one's own ego appears almost like a suicide, because you don't know who you are except the ego. And you are fighting with the ego; you want to drop it, you want to surpass it. It seems as if you are going into a kind of emptiness, that you are moving into the unknown territory -- which can appear maddening, scary -- but that's what love needs, requires.
The fundamental requirement of love is to be without the ego; with ego, no love is possible. The ego is an iron wall. You cannot approach love through it; it has no doors, no windows. And people are encapsulated in their egos; windowless is their existence. They don't allow the wind and the rain and the sun to come in; they are completely closed.

They are already in their grave, they are not alive. The moment they open up, they become alive. But one price has to be paid: one has to sacrifice the ego. The ego is the false idea of who you are. The false has to cease for the true to be.
And the moment ego is dropped you become all love, pure love. Then your whole energy is transformed into love. The poison is removed; you become nectar. And this is the life's greatest battle. It has to be won, one has to be victorious in it. Only then one can feel fulfilled, only then one can feel grateful to God.

Prem Sven. Prem means love; Sven means youth. Love is always young, it never grows old; that's its intrinsic quality. Not only that it never grows old, it never allows the lover to grow old. Physiologically the body will become old, but if love remains flowing, spiritually one remains always young. A man like Socrates is never old; even in his old age he is younger that the so-called young, far more younger. Even in his death he remains a young explorer. He is not afraid of death; youth is never afraid of death -- it is always old age that is afraid of death. And those who become afraid of death early become old the same day. One may be just a child, but if he is afraid of death he is already old. And even one may be dying and if he is not afraid of death he is young.
To be young is the greatest joy, the greatest bliss that is possible to human consciousness, and to know the secret of eternal youth, youth forever, is the real discovery. The alchemists in the past used to call it their search: the search of eternal life and the search for keeping people always young. They were not talking about chemistry -- they have been misunderstood: they were talking about the secrets of religion.
But it is not only the fault of the people who have misunderstood them; they were also responsible for the misunderstanding. They had to create this misunderstanding because the church was so much against anything which

was not part of the established church that they never allowed any kind of religious activity to go on. So in the garb of alchemy the real spiritual seekers were trying to preserve the secrets, the secrets of the ages; it was just a camouflage.

So if you had entered into an alchemist's workshop, first you will find almost like a lab, a chemistry lab. That was a deception; that was meant only to keep people away and to keep the church completely oblivious of the fact that something totally different is going on inside. Inside they were searching meditation, and the church was against meditation. Inside they were searching yoga, and the church was against yoga. Inside they were looking in the secrets of tao, and the church was against it. Inside they were Sufis, and the church was against it. Inside they were real Christians, searching for the real Christ, trying to find out the real meaning of Jesus' message; but the church was against that too.

So just to keep people away, crowds away, and the church unaware, they had created this camouflage. Because of this, great misunderstanding has persisted down the ages. Otherwise they were not chemists at all it was a strategy. But they were not keeping the secrets from those who needed them, so they were saying, "We are searching the secret of eternal life, we are searching the secret of eternal youth." This was a metaphorical language; they were telling that, "We are seeking ways and means how to attain the consciousness which abides forever and remains always young."

My field is also an alchemist's lab. And if it becomes difficult -- as it is becoming every day more and more difficult because of the state and because of the established churches -- we may have to create some camouflage. Carpenters and potters and weavers -- that will be our camouflage. Behind that camouflage we will continue our search for tantra, tao, yoga: the real secrets of the ages.

But the society has always been against of any real search for truth because the society is based on lies; it is afraid of the truth.

[The new sannyasin said he had left the Intensive Enlightenment group after one day because he wanted to get away from that nonsense and dance.]

Nothing... just nonsense! Listening to this stupid mind, growth will be impossible. And what you have done with your time that you have saved? What you have gained by saving the time? You started thinking you are wasting time -- then what you have done with that time? What can you do with that time? It is wasted.... You dropped out of the group, thinking that it is wasting time. What you have done with that time then?

[He answers: Enjoyed it!]

Enjoying is not going to help. Enjoying is not going to nourish your growth. Enjoying is simply wasting time. What can you enjoy? Just you can fool around -- the mind will remain the same. And these are methods to change the mind.

So if you really want to grow and if you really want to expand your consciousness, and you want to know what joy really is, then don't listen to this mind, otherwise it will just go on telling you things.

Any work, and the mind immediately starts creating trouble, and it starts saying "Why you are wasting your time?" But meditation is work, and deep and hard work. And nothing is attained without hard work.

So this time you enjoy. Next time you come, I will give you a few groups. Good.

Anand Michaelangelo. Anand means bliss; Michael means god-like; Angelo means a messenger -- blissful, god-like messenger, or a god's messenger for bliss.

Each being is a messenger because each being carries a message within his heart. And each being is godlike because each being is godborn. And each being is searching for bliss, wants to express it, sing it, dance it.

Life's whole search is how to come to a state where no misery, no limitation, no bondage, exists, and one is as vast as the sky and one can contain all the stars within one's being, and one can contain all the flowers and all the mountains and all the rivers into one's own being. Unless one becomes a universe, misery remains.

Misery is nothing but the awareness of limitations, the prison walls. They have to be broken. All kinds of beliefs have to be broken, all kinds of prejudices have to be burned. And finally one has to become so alert that one can know that "I am not the body," that "I am not the mind," that "I am simply the pure principle of consciousness." And it has not to be just a belief, it has to be your experience.

Then you are godlike, then you are a messenger, because the moment you know, you have to share it. That is an intrinsic necessity of knowing: you cannot contain it within yourself. Just as the flower opens and the fragrance is released, when your heart opens up and you know who you are, you immediately become a messenger. Without any effort, without any deliberate work for it, you simply become a messenger; the fragrance is released.

And what is the message of one who knows himself? It is contained in the simple word "bliss." He is bliss and his message is bliss. His being is bliss, and whoever comes in contact with him is touched and moved and thrilled.

Seeing that, "Yes, this is possible. What I have been longing for is not just a dream; it can become an actuality..." seeing a Buddha or a Christ, one immediately starts trusting one's deepest longing of the heart, that "Yes, I too can become the same."

Anand Rosanne. Anand means bliss; Rosanne means a rose of grace -- a blissful rose of grace, or bliss, the rose of grace. Bliss is a rose, because it is opening of the flower of

the heart. And it brings tremendous grace. When the heart is open you are surrounded by grace, you have an aura of grace -- that's a natural byproduct. Just like the shadow follows you, the open heart is followed by grace, waves of grace. And not only that you will feel it, others who are a little bit sensitive, they will also feel it, they will also understand it.

It is a mysterious quality. We don't have yet any scientific way to measure it, and I think we will never have because it is immeasurable. And it is something of the beyond, not of this earth. It descends in the open heart from God.

Grace is a gift; you cannot create it. You can help your heart to be open, you can remove all the hindrances, but when the heart opens the grace simply comes. It is a synchronicity. It is not caused by you, but when something so tremendous, so incredible, happens in a heart, something so rare that a heart opens up there is a resonance in the beyond. The invisible resonates, the invisible is thrilled.

It is said: the day Buddha became enlightened the trees that were surrounding him bloomed out of season and flowers showered from the sky. This is not literally true, but it is absolutely true. This is not a historical fact, not a scientific truth, but it is far more important than being historical. It is a poetic expression of something inexpressible. "Flowers showered from the sky" means grace descended. And even trees responded, so what to say of God? Even trees bloomed out of season, so what to say of God's heart? God must have danced! Whenever a man becomes a Buddha it is bound to happen that God will dance, that the whole universe will dance with him.

That invisible link between the open heart and God is grace. You have a beautiful name, but it has to be made a reality too, and it can be made a reality.

Your sannyas is a beginning, a first step towards it. Many more steps will be needed. This is the outer step, now inner steps will be needed. But this is a great beginning: it is a gesture from your side that you are ready to trust in me.

And just the phenomenon of trust is a transforming phenomenon. It is a gesture of surrender, and even if a glimpse of surrender comes to you, you can't be the same again.

Prem Christina. Prem means love; Christina means a follower of Christ.
Christ has nothing to do with Jesus. A Buddha is also a Christ, a Krishna is also a Christ. In fact, linguists say that the word "christ" has come from the word "krishna," it is a form of Krishna. Christ simply means one who has arrived, one who has been crowned by God with glory. Many have been crowned -- a Lao Tzu, a Zarathustra, a Mohammed; many have been crowned. Jesus is only one of the Christs, remember it.
To confine Christhood only to Jesus is to make humanity very poor. That means only one flower has happened down the ages for thousands of years, and only one man has been crowned by God? No, many more have happened. Many are still alive who are Christs, many more are going to happen; humanity is evolving every day higher and higher.
So don't be a Christian! Be a follower of Christ but don't be a Christian. And to be a follower of Christ, love is the secret, because Jesus says: My teaching is basically love. And that is not only the statement of Jesus; that is the statement of Buddha too, Mahavira too, Krishna too.
Love is the message of all. They may have used different words, but deep down, reduced to one single principle, it is always love. If we can be love, then all is attained. If we can be love without any conditions, if we can be love without any possessiveness, if we can be love for love's sake, then we have found the key which is going to unlock all the doors of God.